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The Chaplain

In this issue:

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MY FIRST CIVILIAN SERMON.....*Ch. Jans J. Vander Graff*
SIXTEEN WAYS TO KILL A MAN....*Ch. Ernest D. D. Kistler*
YOU WILL NOT FAIL!.....*Sergio Osmena*
YOUR CHURCH'S PLANS FOR YOU.....

Also:

EETING OF GENERAL COMMISSION
THOUGHT-STARTERS • BACKFIRE
HUMOR • FINALLY, BRETHREN

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• *Here is the low-down on what happened at London, and why*

America Stood Firm!

By John Foster Dulles

(Chairman, Commission for a Just and Durable Peace, Federal Council of Churches)

AT London the Council of Foreign Ministers began the task of peacemaking. This is no easy task. It is not a matter of victors imposing their will upon defeated enemies. When we get to that, it will be easy. Before we get to that, the victors must try to agree on what their joint will shall be. We are not now negotiating peace with Italy or Rumania or Germany. We are negotiating peace with the Soviet Union, Great Britain, France and other United Nations. These nations have different interests and different ideals. To reconcile them is not a process of coercion but of reason.

I am under no illusion that that will be an easy task. I was at the peace conference which followed the First World War and there learned, at first hand, how difficult it is for a war coalition to maintain unity after victory has been won. It is possible that, this time also, we shall not agree on the postwar settlement. If that happens it would lead to different nations carrying out their will in particular areas. That is not necessarily a permanent disaster, but it would be most unfortunate. It would tend to divide the world into blocs and spheres of influence. That would be a bad heritage for the victors to bequeath for the United Nations Organization.

So far as the United States delegation to London is concerned, we are determined to preserve in peace the unity we have in war and to apply the lesson we have so painfully learned, that peace is indivisible. There will be no bloc of Western powers if the United States can avoid it. Also, I may say, nothing that has happened so far makes me feel that we may not all come to agree.

I

I realize that it came as a shock to the American people that the Council of Foreign Ministers ended their first session without producing a public statement of unity and accomplishment. That is because for over four years every meeting of representatives of the great powers was followed by a pronouncement which gave the impression that complete harmony had been achieved. That was a very diet of soothing syrup. The reality was that there was unity in so far as it related to joint effort against common enemies. But behind the

there have always been the differences which are now coming to light.

It is not healthy, and I am glad that it is no longer necessary, to try to cover up the fact that we have differences. Only if our people realize the magnitude of the task we face will we put forward the effort and achieve the unity needed for success. In the task upon which we have embarked the permissible tool is reason, not coercion. The American delegation was alive to that. We presented only propositions which seemed to us to be reasonable.

II

The basic principles which we espoused were these:

1. Territorial settlements should, as far as possible, conform to the wishes of the peoples concerned. Strategic and economic considerations ought to be subordinated to human considerations. This principle would call for some territorial readjustments. But it would not give to Yugoslavia the large Italian population of Trieste.

2. The treaties should realize the conception of an international bill of rights. At Moscow in 1943 the Big Three had agreed that they sought for Italy a regime which would assure the Italian people freedom of speech, religious worship, political belief and public meeting. We were determined that the treaties of peace should give reality to that goal and make a practical beginning in the great project of assuring to all the enjoyment of human rights and fundamental freedoms.

3. Colonies should be dealt with primarily from the standpoint of the welfare of the colonial peoples and, as in the case of territorial adjustments, human considerations should prevail over strategic and commercial considerations. We called for independence within a fixed term, and we proposed trusteeship by the United Nations Organization, rather than by any single power. That was the only solution which would avoid a disstrous struggle between the great powers for colonial prizes. Without it there was no way to decide the rival claims for the Italian colonies of North Africa.

4. Armament of our ex-enemies should be limited and subjected to a system of supervision which would prevent secret rearmament as occurred after the last war in the case of Germany. This supervision is particularly important in view of the development of modern weapons of vast destructive power.

5. Finally, we made it clear that we could not negotiate and conclude treaties of peace with governments which, as in Rumania, failed to provide those freedoms which, in conjunction with the Soviet Union and Great Britain, we had promised to seek for the liberated peoples of Europe.

III

The first ten days of the conference were devoted to considering the application of such principles to Italy, Finland, Rumania and Bulgaria. During the course of these discussions it became increasingly evident that the Soviet Union was dissatisfied with the trend of the conference. The American proposals, which in the main were supported by Great Britain, France and China, cut across certain political ends which the Soviet Union sought.

For example, the Soviet Union was disposed to support the claim of Yugoslavia to Trieste. It wanted for itself trusteeship of Italy's most valuable colonial area in North Africa in order that it might develop for itself a great warm-water port in the Mediterranean comparable to what it had obtained in the Far East at Port Arthur and Darien. Above all, the Soviet delegation objected to the refusal of the United States, under existing conditions, to conclude peace treaties with Rumania and Bulgaria.

It was discussion about Rumania

on September 21 which led the Soviet Union on September 22 to move to test out the determination of the United States. The means chosen was to insist on a change of procedure. The underlying and understood purpose was to make it appear that the Soviet Union could and would interrupt any procedure which did not lead to results more satisfactory to it.

The Soviet delegation believed, and rightly believed, that the United States attached great importance to preserving the appearance of unity among the Big Three. They also knew that we were anxious quickly to conclude peace with Italy. They wanted to find out how much of our principle we would sacrifice to attain these goals. They did find out. They found out that the United States was not willing to sacrifice its principles or its historic friendship with China and France. That American decision vitally concerned the future of our nation.

IV

Let me hasten to say that I have no feeling that the Soviet delegation, in forcing that decision upon us, did anything that was not within their rights. In every important negotiation, public or private, there comes a moment when the negotiators test each other out. It was inevitable that a time should come when the Soviet Union would want to test us out. It is a good thing that that has happened and that it is now behind us.

We are at the beginning of a long and difficult negotiation which will involve the structure of the postwar world. The Soviet Union wants to know what our political attitude will be toward the states which border them, particularly in the Balkans. They want to know what our attitude is toward sharing with them economic aid. These and other matters must, in due course, be explored, and it may be that until that whole area has been explored, progress will be slow.

V

Let us be calm and be mature. We have made not a bad but a good beginning. That beginning has not created difficulties. It has merely revealed difficulties of long standing, which war has obscured. It is healthy that we now know the facts. Furthermore, we have at the beginning shown that we stand firm for basic principles. That is of transcendent importance.

We are emerging from six years of war, during which morality and principle have increasingly been put aside in favor of military expediency. The war has now ended and with that ending principle and morality must be re-established in the world. The United States ought to take a lead in that.

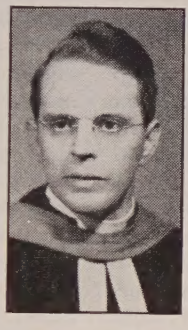
We are the only great nation whose people have not been drained, physically and spiritually. It devolves upon us to give leadership in restoring principle as a guide to conduct. If we do not do that, the world will not be worth living in. Indeed, it probably will be a world in which human beings cannot live. For we now know that this planet will, like others, become uninhabitable unless men subject their physical power to the restraints of moral law.

• TEXT: *"The way of a ship in the midst of the sea . . ."*—Proverbs 30:19

The Parable of the Compass

By ERNEST MARSHALL HOWSE, S.T.M,. PH.D.

(Minister, Westminster United Church, Winnipeg, Manitoba, Canada)



STORIES of the sea have universal appeal. They speak with the same enchantment to people born where the salt spray is in the air, and to those who have seen no nearer resemblance to the moving ocean than the waves on a field of prairie wheat. They share the elemental fascination of "Jack the Giant," for the sea is one of the greatest giants man has ever challenged, and the whole human race thrills with the adventures and victories of every great sailor. So long as valor and audacity survive in the heart of man, the names of Columbus and Cabot, Vasco da Gama and Ponce de Leon, Henry Hudson and William Baffin, Captain Cook and Sir John Franklin will have niches of glory in the gallery of our remembrance.

Yet he who knows the tales will remark one feature—the conquest of the seas came late in human development. The Egyptians, the Phoenicians, the Greeks, the Romans, in all their adventurings, stopped with the shore, or at least with the coastline and the inland waters. They never challenged the ocean. Even the Arabians, the best geographers of following days, clung to the continental coast, and when they looked out to the illimitable Atlantic and saw the lurid light of ocean sunset, they believed that the evening sun over the edge of the flat earth looked down on the fires of hell and they thought in terror of the gnarled hand of Satan rising above the waves to grasp and engulf the mariner presumptuous enough to venture out from shore.

I

Man roamed the earth in his youth; the conquest of the seas awaited his coming of age. The reason is simple. Beyond the limits of the coastline all navigation waited upon the development of one instrument—that marvelous product of earth's mystery and man's ingenuity, the mariner's compass.

Previously sailors had steered by landmarks. They knew, of course, the stars in their own locality. But even the stars disappeared in a storm; and a ship was in peril whenever driven beyond sight of land, or beyond landlocked seas.

The development by European mariners of a compass satisfactory for the sea (an achievement quite

different from the discovery of the principle) transformed the art of navigation. It broke the ancient bondage to the land; it prepared the way for the discovery of America; it changed the face of the earth in half a century.

And the compass in essence did one thing: it took the point of reference from outside the ship and put it inside the ship. That simple change changed seamanship. It made the sailing of the seas no longer an unguided hazard, but now a well directed venture.

II

Remember, then, this illuminating fact. Mariners were first prepared for freedom, they first were fitted to seek a new world when they had found an inward equivalent for the outward reference; when they had learned, in a phrase that Fosdick has used, to "put something inside the ship to sail by."

Therein is a parable of human life. For in human life the one essential to real freedom, the one necessity which makes freedom not "an unguided dash of self-expression" but a well directed venture, is to have something inside the ship to sail by.

Consider the pertinence of this suggestion to the individual. In the early stages of life, direction, of necessity, comes from outside. The young child is taught at home, at school, at church, everywhere, that there are restraints to conduct which must be observed. "Tell Harry," a father called back from the gate one summer morning, "that he can mow the lawn this morning if he feels like it." A moment later came a second call. "Tell him," the father added, "that he had better feel like it." The young child acts under authority. And, sheltered in a good home and within the sustaining traditions of a decent society, he may grow up to follow without difficulty the well-marked channels.

But with a change of scene, loss of family, coming of age, he may move out into new seas. He may go to the city, the factory, the army. He may find himself east of Suez where the best is as the worst. Instead of resting at shelter in the old harbor, or moving comfortably by the old landmarks, he must set his own course where darkness is about and there are no horizons save the shifting seas. How will he navigate then? It will depend on whether he has something *inside* the ship to sail by.

That comes home to us all; for wherever we live it will remain true that the most important regions of our life are those in which we set our own course, and are kept to it by our own compulsions.

There are, for example, no fixed points of reference for friendship or neighborliness. The employer may have dictated to him what wages he shall pay, and the employee what hours he shall work. But the friend, the neighbor, has no outward instruction as to what time he shall give or what service he may properly be expected to render. Yet when a person is in trouble, what true friend ever thinks he is doing enough!

When one turns to the New Testament, one finds Jesus saying to

the servant who does simply the things which are commanded is an unprofitable servant. Not, says Jesus, till his willingness overflows his obligation can a man be even a commendable servant. And this judgment agrees with the constant judgment of Jesus. He always looked at the compass of the ship. He was always concerned, not with the things that came under the outward direction of the law, but with the things that came under the inward discipline of the spirit. You hear him emphasize not murder but hatred, not adultery but lust, not perjury but insincerity. He said in vivid metaphor, "cleanse the *inside* of the cup." Indeed, it has been well put that the essential message of Jesus was that of the inwardness of religion. Jesus knew how necessary it is to have something inside the ship to sail by.

III

You have witnessed in Germany how perilous it is to have no references save those from outside. In Germany ten years ago unnumbered thousands of young people were living and moving in conventional channels, decent enough in a decent community. But they followed without question when the Nazis marked new channels. They had no compass to steer an independent course; they had no inward reference. They lacked precisely what a great German of another day possessed when he said: "Here I stand! I can do no other! So help me God."

We used to hear it said that the problem of the new generation was to get satisfactorily adjusted, well integrated. It was a dangerous belief. A new generation in Germany became adjusted with fatal ease, and integrated with tragic consequence. The world needs a generation of youth who can, when necessary, be militantly unadjusted, whose skill it will be not merely to align with smoothness the tiller of a boat in tow, but to keep the ship to the compass point.

IV

Have *you* a compass within the ship? Can you set your chosen course and keep to it despite the storm? Have you thought over your own best heritage, your finest traditions, your highest standards, your inviolable loyalties: the immediate loyalties to your service or your profession; the larger loyalties to truth, faith, God?

"Daniel," says the record, "purposed in his heart that he would serve the Lord." Have you so set your course? You would do well to set it now, so that in the days ahead, when you take the tiny craft of your own life from the sheltered harbor to the open waters, when the vast tides from alien deeps run their wide and treacherous ways, when the storms from the north make the heart stand still, when in some hour of bitter testing the night is blackness unrelieved, there will be a light about the compass when there are no stars above.

Remember that out in the open waters you will need something inside the ship to sail by. And if one deep loyalty—the loyalty to Jesus Christ, his truth and his way—becomes the lodestone of your life, you will never lack the mystic power that touches the compass needle and keeps it true.

THEY SAID IT!

• *An apt quotation is oft as good as an original remark*

No rearrangement of bad men will make a better world; there must be changed hearts. —*Edward M. Pruden*

Christianity does not consist in abstaining from doing things no gentleman would think of doing, but in doing things that are unlikely to occur to anyone who is not in touch with the spirit of Christ.

—*R. H. L. Sheppard*

It looks as if man had better start harnessing the forces of the Spirit, the powers of Holy Writ and the electrons of the Golden Rule and the Ten Commandments. The only "atomic bombs" that will save mankind from now on are to be found there. If we would only spend sums like $2,000,000,000 to harness the forces of God's teachings, what a break it would be for the human race! No uranium is needed as a medium for that.

—*Dave Boone*

More people will die of starvation on the continent of Europe this winter than were killed by the two atomic bombs. —*Edward R. Murrow*

The veil which covers the face of futurity is woven by the hand of mercy. —*Lytton*

Hell hath no fury like a noncombatant. —*C. E. Montague*

Good will is the mightiest practical force in the universe. —*Dole*

We are reminded of the Scottish dominie who had been having a bit of trouble with his flock, and prayed: "O Lord, may we always be right, for thou knowest we never will change our minds." —*The Christian Leader*

Maybe the reason there are so few women after-dinner speakers is because few can wait that long.

—*Sun Dial*

Many persons might have attained to wisdom, had they not assumed that they already possessed it. —*Seneca*

The days are rich. Life is rich. And most of us fail not so much from lack of ability as from lack of imagination and faith. We are afraid to think in large enough terms—afraid to ask for enough. —*Bruce Barton*

Man can outrun the deer, outfly the bird, outswim the fish; Prometheus-like, he has stolen the fire from heaven in the form of electricity. He has conquered all nature except human nature. His morality and ethics have not developed comparably with his mechanics and technology. The war did not cause the sickness of society; it simply revealed it.

Science has annihilated time and space, and this world thus made physically smaller must become spiritually larger. Isolation is now an impossibility, and if it were a possibility it would be a repudiation of the principle that a man is his brother's keeper when he refuses to be his brother's killer. Brotherhood, once a dream and a vision, has now become a dire necessity. Mechanics without ethics spell disaster. Technological advances without moral development are catastrophic. —*Louis L. Mann*

We will turn chaos into cosmos only if and as we get at people

A Great Time for Religion

By Raymond John Baughan

(Minister, Universalist Church of the Redeemer, Newark, N. J.)

WE are living at a time when the only ord that adequately escribes what is going n is "revolution." Just hat is the mission of re-gion in such a revolu-onary time? What im-eratives are put upon us s religious folk in days ke these? What special rgencies does a topsy-rvy world demand of everyone? Carlyle once wrote about Tenny-n, "Alfred . . . carr(ies) a bit Chaos about him which he is anufacturing into Cosmos." Turn-g chaos into cosmos is religion's imary function.

For one thing, the most vital con-ibution religion is called upon to ake in a revolutionary time is ersons sensitive to the world's eeds and ethically dedicated to e task of meeting them. Religion ad better represent something mprehensive enough to meet the mpact of the hurricane or it will e swept away. We feel we are nfronted by a choice between ersonal religion and social reli-on, and in the midst of revolu-on it would seem that only a cial religion could count. There a good deal of truth in that. here is such a thing, however, as t seeing the trees for the woods. So, for example, the wife of an active man of affairs once said about him, "At any rate, his private life is above reproach, because he hasn't any."

Life focuses in persons; it is persons who must deal with the collective problems that confront us. Religion, therefore, starts with the germinative end of the matter when it strives to produce ethically dedicated persons. Every great social advance mankind has ever made roots back in someone's conscience, motivated by good will, concerned about people and what happens to them. Producing that kind of person is religion's special business.

There is an imperative, of course, for Christians to put their faith into social action if they are to represent anything at all. The building of a decent social order, and the organizing of the world for peace, is something Christians are and ought to be vitally interested in. To that end it is the business of religion to motivate persons to find out what needs to be done to bring the full life to men, and to impel them to do it.

In his book *The Peril of Modernizing Jesus,* Dr. Henry Cadbury points out that the concern of

Jesus was "not so much the saving of society, but a society of saviors; not the reduction of victims of brigandage on the Jerusalem-Jericho road, but the multiplication of good Samaritans." He goes on to say that some moderns would plan for street lights between Jerusalem and Jericho. Such scientific implementation is certainly important, but it does not make the method of Jesus obsolete. The saving hope of the world does rest ultimately on persons with dedicated ethical spirits.

I

It has become the fashion of our times to think in terms of environmental determinism. We pay more attention to economic and physical causes of events than we do to the influence of persons and their ideals. There is, of course, a large measure of truth in such an interpretation, but it is not all the truth. The economic factor works in human life all right, but to what absurd lengths a theory can take us!

Did Abraham leave Ur for religion's sake or was he merely pushed out by economic pressure? Were there no ethical ideas and religious principles involved when Moses led the Israelites out of Egypt, or was that event just an inevitable rebellion of subject peoples? The Pilgrims came to America, we are told now, not for the sake of conscience but because they were driven by economic need. And as for the Civil War, there were no ethical issues there about which men made decisions. It was merely the consequence of a struggle between Northern industry and Southern agriculture.

Well, there is no denying tha economic factors were there, bu is that all? Are the teachings an life of Jesus the outcome of en vironmental determinism? After al persons are the foci where a gen eration's decisions come to ligh It is through persons that histor is made.

As Dr. Hocking says, "Most c the mallet-blows" that make u what we are are "human, . . . epithets, demands, criticisms, ap plauses, punishments, promise ideals. . . . (Man's) dissatisfactio with himself is the profounde working leaven of history."

Not even the communist, in spi of his philosophy, believes th economic determinism will take u by itself to a brave new worl He has to indoctrinate the worke with his ideas. He knows the would never arrive at them i just letting history take its cours Nor would most of us exonera the enemies of mankind by sayi in Bertrand Russell's words th they were only "the product causes which had no prevision the end they were achieving." W hold them responsible for the conduct. Else there would be basis for moral judgment!

Religion stands at the creati end of the forces that can shape t coming age. All the world's si nificant changes start in peop won to new ideas, impelled by n motives. The most valuable co tribution religion can make now to produce socially sensitive, co scientious, dedicated people w take the chaos of their time up

emselves and meet it with ideas
id ideals that can make a cosmos
it of it.

For another thing, at a time when
cialism, nationalism and mate-
alism are contending for the mas-
ry of the world, an imperative is
on us to affirm the basic prin-
ples of ethical religion. Certainly
ere can be no hope for a better
rld unless we can get such fun-
mental truths at the center of
r living.

II

We Christians had better have
mething to say about that. There
e such things as basic principles
thout which life cannot be suc-
ssfully lived. Religion is supposed
know something about them. If
e coming age is to be worth living
, it will have to be based on these
oral and spiritual truths that are
rought into life. It is the task of
ligion to proclaim such truths to
hich our nations, our industrial
d racial relationships, our per-
nal lives must conform, else we
d in chaos.

When Eve Curie journeyed
rough Russia, she talked with
me of the German prisoners. She
ys that for "the average German
ldier, the only measure of right
d wrong was failure or success.
oland, France, had been con-
ered; it was *right*. But it did not
em to go so well in Russia—so
rhaps it was not right to have
tacked Russia."

Well, there is a deeper validity
moral principles than such a
andard of success and self-
terest. There are such things in
e universe as principles that are
erlastingly right or wrong. The
more interdependent man's life be-
comes, the more power he gets in
his hands, the greater the demand
for such standards of right living
becomes. Here is a need that only
a vital ethical religion can ade-
quately meet.

III

To organize the world on Chris-
tian principles is no easy task; the
problems ahead of us are terrific.

There is no sense in fooling our-
selves. Recently a college president
tried to be encouraging by saying
that our crisis was merely the sign
of a new dawn. He told the story
about a traveler in the Swiss Alps
who spent the night with his guide
in the mountains. He was awakened
early in the morning by fearful
crashings. "What is happening?"
he asked. "Is the world coming to
an end?" "No," answered the guide.
"When the sun comes up the other
side of the mountain, its rays touch
the snow at the peak, causing it to
hurtle down in the valley. Then
the warming rays play on the sur-
face of the glacier and cause the
ice to crack with loud reports. This
is what you hear. It is not the end
of the world. *It is only the dawn of
a new day.*"

When Bishop Francis McConnell
heard the story, however, he said
it reminded him of an experience
he had when he left Brooklyn to
become the president of De Pauw
University, some thirty miles west
of Indianapolis. He thought he
would try his luck at a poultry
farm. Much to his surprise he
found the rooster crowed every
morning at precisely two o'clock.
He thought roosters were supposed
to crow when they detected the

first rays of the sun. Growing curious, therefore, he decided to stay up one night and see. Sure enough, at two o'clock in the morning the cock crowed. "But," he said, "I discovered that what made the rooster crow was not the first rays of the dawn but the headlights of the last interurban car from Indianapolis coming around the corner."

IV

Let's not deceive ourselves by supposing we are going to fall into Utopia now that the war is over. There is no one wise enough to provide the blueprints of the coming age. If, however, it is to be a decent world, the philosophy that must underlie it is plain.

For one thing it must be an interdependent world. Somehow we must organize the world for peace, or we are done for. Moreover, any world we organize must be motivated by and rooted in good will for all mankind. Professor MacIver of Columbia defines the principle thus: "The assumption of the inherent superiority of one race over all the rest, of the Nordic over the Latin, of the Anglo-Saxon over the Slav, of the Gentile over the Jew, of the Western over the Oriental, of the white over the colored, is childish folly, contrary to the teachings of science, dangerous to the common weal, and unworthy of civilized man."

What a time for the Christian faith! We never will make any durable kind of cosmos out of the chaos we live in, save on the principles of great religion.

What a man believes about life's essential meaning is of primary importance now. The issues confronting us are tremendous and they will not be settled overnight.

V

Of course, if one does not care about what happens to the world he may get by, thinking life is meaningless. If he can convince himself that values are only flimsy ideas in his mind, altogether subjective, with no significance beyond his imagination, then he can let himself free of responsibility.

But when a man does care, and the causes he cares about are long-drawn-out affairs with dreadful obstacles ahead of them, even Huxley cannot stand the philosophy of meaninglessness. For when something happens, then such a philosophy speaks to us saying, "Our is a lost cause and there is no place for us in the universe." All our best values, our deepest loves, our creative hopes are meaningless!

But when a person has a great philosophy of life, when he believes that there is something worth while going on in life, that his ideals have standing ground in the universe, then no matter what happens he will not stand for chaos having the last word. He will keep at his cause, believe in it, work for it, give himself to it.

That is essentially what religion is. It is, says John Baillie, "a consciousness which comes to the dutiful, to the loyal, to those who are true to their highest values; they know that in being thus dutiful and loyal to their values, they are doing what they were meant and appointed to do, and are putting themselves in line with the Eternal and have his backing behind them."

TEXT: *"The pain God is allowed to guide ends in a saving repentance . . ."*—(II Cor. 7:10 R.V.)

The Positive Use of Pain

By S. M. SHOEMAKER, D.D.

(Rector, Calvary Episcopal Church, New York City)

EVERYBODY suffers. Let us make no mistake about that. Sometimes we seem to see suffering heaped up in one life, while others escape. Sometimes we seem to see unreserving people get off with little suffering, while reserving people endure a great deal of it. When it comes upon us, especially if it is unfamiliar, we may feel ourselves singled out unduly to be plagued. But everybody suffers, bodily and mentally, at some time. Pain is as ever-present as life and death. Some of the pain finds its lodging in our bodies; but some of the pain also finds its lodging in our minds. We call it variously "suffering," "tribulation," "anguish." It arises from fear of what will happen to us or those we love, from brooding over what has happened, and from finding no peace and no victory in our pain. It comes from watching others we love enduring physical pain about which we can do nothing. It comes from thinking acutely and with concern about the plight of mankind, bemused with visions of perfection and bedevilled with hell's actualities. As if there were not enough natural pain, *i.e.* pain that arises in the ordinary course of life, man faces wars which multiply the amount (in the sense of quantitative extent) of pain in the world. The radical evil in the world hides and lurks and conspires while periods of prosperity, negligence and heedlessness toward God prevail. Then, when the moment comes, this evil emerges like a wild beast and attacks as much of mankind as it can encompass. Then these boys who happen to fall within the age limits are called upon to fight, and to—some to come back, some never to come back. Many of them lie today on beds of pain, suffering every known kind of physical and mental agony. In normal times, and even in times like these, there are some who can push it all away from them, and live on the "sweetness and light" formula. But for most of us, events simply force us to think about anything so universally prevalent as pain, in the belief not only that this vast suffering needs some assuagement if any can be found in the realm of the Spirit, but that pain so universal must be in itself some kind of dark roadway to Reality.

I

What shall we think of it all? Since Adam, man has suffered and there is no sign that generations yet unborn will be much freer from it than we

have been. What can anybody say about it that has not already been said? What that will help the sufferer today to bear, to interpret, perhaps to transmute his pain?

It is hard to be charitable, even, to those who dismiss pain as being "non-existent." Such flying in the face of experience, such disregard of some of the noblest victories men and women have ever won in this world, are to me as blasphemous as they are unreasonable. Tell me there was no pain when the Christians were flung to the lions, when the Oxford martyrs went to the stake, when Jesus hung upon the Cross! I know full well that we, in the way we look upon pain, can sometimes greatly increase its power upon us, and even its volume; but this does not say there is not an objective pain that will come upon us all willy-nilly, no matter what our attitude is. I hesitate to call humor to my aid in such a serious discussion; but perhaps the best answer to such ideas is the limerick:

There was a faith healer of Deal,
Who said, "Although pain isn't real,
When I sit on a pin,
And it punctures my skin,
I dislike what I fancy I feel."

However, we do not wish to go on record with those who say that pain is just an insoluble mystery. There are, perhaps will always be, some mysterious things in this unfathomable universe of ours; but it is a habit of man to reduce these so far as possible. Just as science bears down on disease, working to find its origin and discover the cure, so does philosophy bear down on the mysteries of being, and seek to understand them. Anything so universal as pain must have some meaning in our life; and we must find some clue to it if we can.

In this situation where we confront pain all the time, we need three things if possible: an interpretation, a solace and a use for pain.

II

We need an interpretation. Why pain, like all evil, is here in the universe of a good God may finally elude our knowledge. Our instinct is that Genesis is right about its origin: it must have arisen from the creature's misuses of the freedom God gave him. Satan rebelled, Adam fell, mankind is still suffering the consequences. All this involves the complicated problem of merited and unmerited suffering, of the innocent suffering with and for the guilty. Sometimes we get no light. But again, light breaks. When we think about the meaning of our life here, we realize we are not here to find comfort but character; not to achieve softly our selfish aims, but to do the will of God; not to ride along whither we will in a limousine, but to learn something in a "vale of soul-making." If you find it difficult to discover a use for pain, take a good look at someone who has sought comfort all their lives, and see what suffering may save you from! None of us is very reasonable about pain when we anticipate it, or when we are even during it: but when we think it over in reprospect, most of us would say that it had a chastening and sobering effect upon us, on the whole, a good effect, leading us more deeply into the meaning of life than we could be led while all went well and there was no pain. Fenelon knew the human heart; and he said, "We have need of all our crosses. When

uffer much, it is because we have trong ties that it is necessary to oosen."

We need a solace. As there are imes when it is right to deaden phyical pain, so there are times when t is right to seek to assuage the sufering of mental pain. We need to eel that there are others that undertand. Supremely of course, God; and here, with all else that it means, the Cross shows us the everlasting heart f God, the God whose Son came into he world to save the world and could ot do it without His own suffering. We need also the sympathy of other eople, those who bear our pain with s, from whose supply of health and motional energy and caring we borow in our need. All this does help eople to find consolation. Few have nterpreted suffering as Samuel utherford, and he said, "Scar not at uffering for Christ: for Christ hath a hair, and a cushion, and sweet peace or a sufferer."

III

But, most of all, do we need a use or our suffering. One of the most ouching attitudes to suffering I have een is sometimes found in simple nd humble Christians who say hat they "offer their pain as a sacifice to our Lord." What a dignifyng of pain is this, what a lifting of up into the creative, redemptive tream of the world, what a true folowing of the Cross in one's own nguish of body or mind! Remembering His pains for us we offer our ains to Him. This surrender of our uffering to Him will set us free from o personal a view of it, and open s to His larger purpose through it. For God is wanting to make pain a sacrament of His Grace to us. The fire of pain is not like the fire that consumes the rubbish heap: it is like the fire that warms the house—what is consumed burns for a purpose. I cannot believe that pain is arbitrary punishment from God, though sometimes the outworking of His set laws involves pain: it may be a warning concerning the past or present. But I think pain is a guide-post to the future: there is something God wants us to learn through it, some quality in us He wants to plant or root out, some greater dependence upon Him that he wishes us to learn. C. S. Lewis, in his book on *The Problem of Pain*, says, "God whispers to us in our pleasures, speaks to us in our consciences, but shouts in our pains: it is His megaphone to rouse a deaf world."

We know in our own life how often it has taken a period of intense mental or physical suffering to rid us of some deep-seated self-will that could be broken in no softer fashion. Self-will can wreck our souls forever: do we ask God to be gentler than a physician who finds a diseased tissue that must come out?

And then he wants to use it to make us aware of the suffering which others undergo. Few people with money know what it feels like to be hungry, or unable to have a doctor in need: perhaps this is why the poor are noted for being generous to their own kind—they know what it feels like. So most of us who are well forget what suffering is like. Not till the world is groaning with the physical and mental pain of war do we wake up to the tragedies that lie about us on every hand. Says the philosopher Unamuno, "My own misery is so

great that the compassion for myself which it awakens within me soon overflows and reveals to me the universal misery." We ought not to need this; but often we do. What will give us the courage to move up out of our self-pity and lay brave hands on the answer and make it really our own?

I would call to your attention two verses in Dr. Moffatt's translation of the Bible. One is from Jeremiah 51:58, "Pagans waste their pains." Pagans do not know what to do with pain, it has no place for them: they suffer like everybody else, but it does not avail them anything. People who do not believe in God can try to keep a stiff upper lip; but Jeremiah says they "waste their pains."

IV

But there is another verse in II Corinthians 7:10 which says, "The pain God is allowed to guide ends in a saving repentance never to be regretted, whereas the world's pain ends in death." "The pain God is allowed to guide"—is not that a rich and pregnant phrase? That pain is not wasted, it comes to something; and what it comes to is a "saving repentance never to be regretted." That means that we shall have learned our lesson, the lesson God means us to learn, through the pain; and taken the new course that is indicated. We cannot do that unless we stop looking at our pain from our point-of-view, and turn it over to God and ask him to show us his point of view about it. We cannot do that if we persist in self-pity about our grief, for that is our point-of-view. We cannot do that if we hug the grief to ourselves, saying either that our sorrow over them is our last link with our loved ones, or our only way to gain the sympathy of others. We cannot do it if we persist in thinking of the greatness of our own grief, instead of remembering the agony of the world, and turning outward toward others in all the helpfulness we can find.

The plain fact about human life is that some kind of pain is unavoidable. The choice is not between pain and no-pain, but between the wasted pain of paganism and the God-guided pain of Christian faith. The kind of pain Christians always profit by is the sharp, short pain of self-crucifixion, giving up the self to God, and then knowing the power of a resurrection through the Spirit. That pain has to be undergone more than once, because we never maintain permanantly the total victory of the Resurrection. something comes up, we grow wilful again, we want what we want and not what God wants, and the old self will must be broken again by a new crucifixion. But once we have done it for the first time, we know its practical power to give victory over pain and over self which is the root problem in pain: and it may not be so hard to renew that decision.

The pain of a divided mind is the kind of pain pagans waste; the pain of a crucified self is the pain God is allowed to guide, that ends in a saving repentance never to be regretted. It is hard to give up ourselves, to give up our pain, to surrender both to God: but—I say guardedly—it is easier than to live with a divided mind. This surely is what our Lord meant when he said "Take my yoke upon you . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Your Class in Homiletics

"How long do you preach?" a minister was asked. "Never more than ten minutes," was the reply. "They'll take anything, good or bad, if it isn't over ten minutes long."

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed, the deeper they burn.

—Southey

All true preaching begins with a lump in the throat, a catch in the breath, a sudden flash of insight, a new vision. —John Edgar Park

Every great saint and hero of the cross is one who has ventured valiantly and dared dangerously. But, in our venturing and daring, we must be careful to dare for God, rather than for ourselves, and venture for the sake of the kingdom rather than for the sake of the headlines. —Roy L. Smith

The only valid conception of preaching is the Scriptural conception. It presents to us a man of God, clean-handed, pure-hearted, bringing a valid message from the living God. "Thus saith the Lord" is his unvarying approach. He may have some excellent thoughts of his own, but his one concern is to put forward the thoughts of his Lord. Herein lies the fundamental difference between a preacher and a mere orator or lecturer. It takes profound conviction to make a preacher, and rare consecration to make his preaching effective.

The validity of the preacher's message cannot be judged on the basis of immediate results. Jeremiah's ministry appears to have produced but meagre fruitage in his lifetime. But Jeremiah, the "weeping prophet," is still preaching. One could scarcely find a saint today, twenty-five hundred years removed from Jeremiah's time, whose life has not been enriched by this earnest prophet. And from countless pulpits the appeals of Jeremiah are still sounding forth on the Lord's Day. Isaiah likewise, "being dead, yet speaketh." He was warned of God that his contemporaries would give little heed to his preaching (Isaiah 6:9-10); nevertheless he was to preach. Time has richly vindicated his faith that God's Word would not return void (Isaiah 55:11). —Charles W. Koller

• *Here's how one chaplain plans to get off on the right foot!*

My First Civilian Sermon

By Chaplain Jans J. Vander Graff

(Hospital Chaplain, Vaughn General Hospital, Hines, Ill.)

ONE of these days I hope to put away this khaki uniform and again don a morning frock coat or a Geneva gown and stand before a civilian congregation and preach. Since a few of my readers may be even closer to a civilian status than I, and are thinking about their first sermon, they may be interested in some of the things I hope to say to the people of my new parish.

I would like to say something like this:

"I am a Protestant minister. The particular denomination to which I happen to belong is incidental at the moment. We have been hearing a great deal about the freedom of speech these days, but just now we are interested in the freedom to think and preach. I am a Protestant because it allows me to think for myself and to express my views.

"From where I stand just now I seem to see that the great churches of today are the churches with the free pulpits, the churches that have allowed their ministers to decide great issues for themselves, and then pass those decisions on to the people for their consideration. If I am to be your minister during this period of reconstruction, I would like to reserve the full right to make up my mind and to express my convictions on the issues of the day, as well as the interpretations of the past.

"I am fully aware that such freedom, at times, may lead to utterances which may not agree with your present conceptions. We may find that I cannot agree with certain practices of the community or of individuals in it, and in an attempt to right a wrong I may step dangerously close to the toes of some of my parishioners. It will never be intentional, but merely an effort to remove a source of evil, or an unchristian principle which mars the serenity of the community. I may find myself compelled to say things from the pulpit that will be disturbing, but only because I will be disturbed myself. It will take courage at times to listen to such preaching, but it should be very stimulating to your thinking. If you and I have courage, much can be accomplished. Only a free pulpit and open minds can begin to achieve what is truly possible.

I

"In all fairness to you, I must add that if I am granted a free pulpit you may expect me to interpret the Scriptures at times in a way that will not follow the general accepted trend. When this is true, it will be only after

ong hours of study, concentration nd prayer, and will be the product f my deepest convictions. I promise ou now that I will not preach my loubts, and if by force of my being uman, and thus not infallible, I find hat I have made a mistake, I shall be eady and happy to make corrections nd amends.

"I would have you remember that our pulpit is the only way God has f speaking to you verbally. I ask ou to listen, judge, consider, and nen act. I too believe that the Bible vas divinely inspired and that it is ne will of God, but interpreted hrough the mind of man. I believe hat if we have the necessary powers f discernment we will be able to dis- over that truly great things today re as inspired by God as in the time f Moses, Elijah, Isaiah, and Paul, and hat our great spiritual leaders of to- ay are as near to God as were those f that earlier era.

II

"I shall try to preach the type of ermons you want and like—Bible ermons, expository sermons, evan- elistic sermons, topical, and timely ermons—but do not expect to hear hat you happen to like *every* Sun- ay. The type of sermon liked on any ven Sunday will be equal to the umber of people present to hear it. emember that it is impossible to ease each individual each Sunday.

"It is a constant prayer of mine hat I shall never get to the place here I will cater to the person who ays the most into the budget of the hurch. To me, the lowliest and poor- st member of the congregation has s much voice as the man who is apable of building his own cathedral. ree democracy is Christian; let us then make our church democratic.

"My wife and I feel that a formal, well organized, devotional worship service on Sunday morning will help the worshipers be aware of the pres- ence of God in his holy temple. To this end we shall attempt to bring into being the most beautiful and worshipful music by the best musi- cians available. We shall ask for financial aid from the church budget for this great need.

III

"We believe that the community must be made aware that it has a church in its midst. While Main Street is lit up to its brightest during the Christmas season, the church windows must not be dark! The church must be an integral part of community life, must co-operate with existing organi- zations and institutions and expect co-operation in return. A co-ordinated program between the local schools and churches is necessary and possible in most instances.

"We feel it our business to consider all unchurched people part of our parish, and every effort to bring them into the church family will be put forth. To this end, you, the lay- men of the church, will be asked to help. A suggestion from a fellow lay- man may mean more than a dozen calls from the minister.

"Speaking of calls, I do not expect to spend my time calling in the homes of the parish in the afternoon when only the lady of the house is home, and possibly even she is attending a dessert luncheon with the local bridge players. This may be traditionally correct, but I have long ago found that a minister's time can be spent in much more effective work toward creating 'the Kingdom of God on

earth' than in the usual pastoral call. I shall attempt to visit your homes when most of the family is present and in a receptive mood. These visits will be made at your convenience. I shall always be available for calls to the sick, the old, the shut-ins, the needy, and the new people in a community.

"Through the years I have tried to prepare myself so that I can be of help to people in trouble. After spending years in schools, I availed myself of the opportunity of doing clinical work to better understand the human mind and personality. Especially have I studied the problems of youth and the family, taking courses from the best teachers in the country, in order to be of the most effective help when to be of the most effective help.

"Just a word about the status of my family in relation to the church. We are ordinary normal people, and live as normal a home life as possible. Our children, two girls below the age of accountability, are prone to be normal children. The fact that they were born into parsonage life has not made them the best or the meanest children in the community. We ask you, our parishioners, to regard them as normal and not expect more from them than from the banker's children.

"My wife was not hired when I was called to your church. She will do all in her power, gladly and graciously, to play the part of the minister's wife. But her life is her own. The talents she may possess are to be respected as belonging to her and not the property of the church or the Ladies Aid any more than are those of any other parishioner. She has a home to maintain, which, by virtue of being the parsonage and church office is as private as a goldfish bowl.

"The parsonage is our home. It is open to any and all, is always available for meetings and gatherings, especially the youth of the community who so often have no decent place to spend an evening. But we ask that you remember always that it is the only place we have to live.

"The curtains will never be drawn at the parsonage. We'll do our entertaining in the open. If we invite the young people of the church to dance to our phonograph in the parsonage living-room, remember it will be because we are trying to keep them out of the honky-tonks to which youth seem to gravitate these days. They may be your children, but we are interested in them. We'll entertain ourselves in the open too. We'll attend the good cinemas that come to our town and see the good plays which appear on the stage. If you care to attend, we shall be glad to meet you there. Because each town and each group of people is different, we will attempt to find a local answer to the liquor question and fight to that end.

IV

"This is not an ultimatum: it is a proposal. Much might have been added, yet this gives you a bit of an idea what we feel is important and necessary. If you (the church) will list your desires and make known what you want from us, the parsonage family, our position will be clear. We are looking forward to working with you and hope that through mutual prayer and co-operation we shall be blessed."

These are some of the things I shall want to say. If by any chance these suggestions may help you formulate your approach and crystallize your thinking, I shall be well repaid

Useful in war—are they a threat to the future?

Sixteen Ways to Kill a Man

By Chaplain Ernest D. D. Kistler

"I HAVE learned sixteen different ways to kill a man, and am bending every effort to learn sixteen more." These were the words spoken by the officer who came on board the troopship to welcome us just before we were ready to step ashore on the Isle of Great Britain to continue our further training in the warfare against our common enemy. Standing one day in a field where a certain airborne unit was waiting to take off into enemy territory, an infantry officer who was standing by making certain observations turned and said: "Chaplain, look at those fine healthy young fellows. Every last one of them has been trained for months. In his most impressionable age, in every method known to man for the business of human killing. What about the future of these men when they must be returned to civilian life?"

I replied, "What do you think?"

Kicking the heel of his boot into the dust and not trying to be rough, but honest and reflecting his experience and training, he said, "I think nothing of pulling up and shooting a man and then kicking his guts out."

I am not raising any question or attempting any criticism of this type of training for the moment. Yet an honest, sane appraisal of this problem will lead to the conclusion that we cannot always live in a world built on that kind of training. When chaotic conditions arise, tyrants break loose and false philosophies come into action such as we have experienced in recent years, drastic measures must be taken to establish order and protect democracy, human life, and decency. These measures, necessary during war, will not suffice now that hostilities have ceased.

One very vital fact we must keep clearly before us is that this has been only a part of the training soldiers have received. The greatest training from the Army is something far more profitable for peacetime living.

Four strong factors were given emphasis in the soldier's life. First, he learned, as never before, the joy and great value of *co-operation.* A new sense of comradeship came from eating, sleeping, playing and praying with black, white, rich, poor, Protestant, Catholic and Jew, and the soldier has found among them "the swellest guys in the world." He has learned that the maximum in efficiency can be obtained only when wholehearted cooperation is put forth. The air force, ground force, service force, and Navy are each one a failure without the coordinating services of the others, and

the power of each one is increased a hundredfold when it is linked in harmony with the others. The serviceman has learned that service at his best means service to the whole and that no man's part is too small to be a vital contribution.

In the second place, men have learned that it is not what you wear, the size of your bank account, your family tree, rank, or religion that counts at all. In fact, the soldier is through with formalities and has rubbed off all the polish and veneer. What once counted largely in his thinking now amounts to little or nothing. He has found a new center and reality to life. The heart of things is what looks big to him now. He sees not what is put on man or society but what is in man, society and institutions. Beware! Elders, you will no longer be able to pull money, clothes or rank on any discharged GI. The only thing left to pull on him is *what you are.*

The third factor is *home* and *home folks.* Millions of these men have not seen a home face or set foot on their home soil for as much as one, two and even three years. Mother, father, sweetheart, wife, baby and home have come to be almost the only earthly objectives for which the soldier has lived. His whole being has been focused so long on these emotional points that forever afterward they will take on a new significance.

And lastly, *religion.* Why bring up that stuff? Granted the soldier's religion has a peculiar twist, is a "foxhole" type and was often forced on him by extreme circumstances, yet there can be no minimizing the fact that he has dipped into something which he could never have gotten out of drinking a coke at the corner drug store. After all, he has walked through fire, bullets have missed him by inches, he has traveled through sub infested waters, seen his buddies shredded to death and his own life spared in such a way that he knows only the living God could have led him thus. He has risen from his misery and, though he never did it before, thanked that Unseen Hand that was on his shoulder leading him out of death into life.

Now the task of the home community for the returning soldier is to create an environment that will make it easy to sublimate these killing experiences and utilize these four constructive factors for building a new world on the only true foundation that of love and sacrifice.

In front of a little country church in England are these words, *"Force may subdue nations but only love can bring lasting peace and victory."* Yes this new generation of Americans has been trained in sacrifice, co-operation, love and religion as none other has.

Plow the soil deep, make it rich and these men will return to America and produce an abundant, heavy harvest

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Church leaders discuss post-war plans for the chaplaincy

Report of the General Commission Meeting

By Jacob Simpson Payton

THE GENERAL COMMISSION met in St. John's Parish House, Washington, D. C., October 17, with the Reverent Henry Knox Sherrill, Bishop of Massachusetts and Chairman of the Commission, presiding.

In his report, Bishop Edwin F. Lee, the director, included some impressions received during his recent visitation of chaplains and service men in the Southwest Pacific Area. The report of the treasurer, Dr. Andrew R. Bird, showed as of September 30, 1945, a surplus of $246.27.

Favorable action was taken upon the following recommendations in the report of the Executive Committee: (1) The adoption of a budget of $4,938 for 1946. (2) Assumption of the responsibility of the publication of THE CHAPLAIN, if agreeable to the Service Men's Christian League. (3) A request that although the resignation of Bishop Lee was necessitated by his plans to resume his duties as resident Bishop for Malaysia and the Philippines, he continue through December 31st with the Commission. (4) The Executive Committee be given power to select a successor to Bishop Lee as Director of the Commission. (5) That Bishop A. R. Clippinger, John H. Gardner, Carroll C. Roberts constitute a committee under the instruction of the General Commission to draw up an expression of appreciation of Bishop Lee's service to the General Commission.

A strong resolution condemning the alleged statement of Brig. Gen. Harry H. Vaughan, Military Aide to the President of the United States, was unanimously adopted by the Commission. This action arose from widely circulated press dispatches containing disparaging remarks concerning the selection and services of Protestant chaplains.

During a discussion on "The Returning Chaplain," Dr. Gould Wickey, Executive Secretary of the American Association of Theological Schools, spoke on the subject "The Chaplain's Introduction to Civilian Life," and Dean Lynn Harold Hough of Drew Theological Seminary spoke on "The Church and Its Postwar Co-operation with the Government." Statements pertaining to the chaplaincy were made by Chaplain Luther D. Miller, Army Chief of Chaplains; and Chaplain William N. Thomas, Navy Chief of Chaplains.

After concluding the morning session the Commission had as guests at luncheon at the Hotel Statler a number of high ranking government and civilian leaders. The invocation was given by Chaplain Miller and brief addresses were delivered by The Honorable Robert P. Patterson, Secretary of War; The Honorable James V. Forrestal, Secretary of the Navy; General Thomas T. Handy, Deputy Chief of Staff, United States Army; Rear Admiral William Fechteler, USN, As-

sistant Chief, Bureau of Naval Personnel; Chaplain Thomas, and Bishop Lee, Director of the General Commission.

Greetings from President Sergio Osmena, President of the Philippine Islands, were brought by Brig. General Carlos P. Rómulo, Resident Commissioner of the Philippines. Secretary Patterson in stressing the help rendered by chaplains said, "The spiritual aid and encouragement that they gave our troops were as important as what we gave them on material lines."

Secretary Forrestal in referring to chaplains said that their influence upon veterans would be required "to preserve their moral character and to keep them from moral corrosion, and such will be needed as much in peace by our returning service men as during the war."

Of the work of the General Commission Admiral Fechteler, USN, said: "the willing giving of their finest clergymen by the churches—often at considerable sacrifice and the sustained interest of church people everywhere in the Navy's religious program is due in a measure to the efforts of your General Commission." General Handy expressed the interest which General George C. Marshall, Chief of Staff, USA, has for the work of chaplains and of "the tremendous gratitude the men of the army feel for their chaplains."

(*Continued on page 26*)

(RIGHT) *Brig. General Carlos P. Romulo, Secty. of War, Robert P. Patterson and The Rt.-Rev. Bishop Henry K. Sherrill at the luncheon meeting of the General Commission.* (BELOW) *Ch. Wm. N. Thomas, Bishop Sherrill, Ch. Luther D. Miller and Bishop Edwin F. Lee talk things over at the meeting in Washington, D. C.*

• *President of Philippines pays tribute to chaplains*

IN WAR . . .
You Did Not Fail
You Will Not Fail
IN PEACE!

Says President Sergio Osmena

n statement read to meeting of General Commission n Army and Navy Chaplains

IT is a great privilege to meet with you today. You represent the spiritual force for freedom which we seem too often inclined to overlook in this age f jet-propelled planes, flame-throwers, and atomic bombs. The truth is that, ven in this atomic age, the hope of the world lies in the spirit of free men. Unless we adhere to our faith in the good and simple things—honesty, truth, ustice, human decency—we shall destroy ourselves.

Those of you who have been overseas in the wartorn areas know how ar-reaching the devastation of battle can be. In the Philippines, our people ise out of the ashes and rubble with hearts that yearn for true and lasting eace, for progress, for freedom from want and fear.

The Filipinos will always have a very special feeling for your amazing, high-pirited, hard-fighting American boys who came to our islands and did their ob. Your troops brought more than courage with them when they landed on eyte—and more than tanks and planes and guns and ships. They brought with nem a spiritual force of which they themselves, perhaps, were not fully aware.

It was this spiritual force which the enemy really feared, more than the anks and planes and guns. It was this spiritual force which found a close inship in the hearts of our people, for our philosophy is the same.

Every little act of kindness or consideration, every indication that a man is udged by his true worth rather than by the color of his skin or the language e speaks, every evidence of the American spirit, found a quick response in our earts, for the American spirit and the Filipino spirit are the same. Your eople, like ours, believe in the free way of life. Your people, like ours, believe

in the dignity of man. Your people, like ours, believe in a God who is just and merciful.

We who have taken part in the liberation struggle in the Philippines know how vital a role has been played by the chaplains attached to the armed forces. In the midst of war, the Catholic, Protestant and Jewish chaplains have soothed the weary, tended the troubled, and strengthened the doubtful. In a sense, you and your colleagues have been symbols of the promise of peace in the midst of war.

It is to the kind and understanding and wisdom which are the hallmark of the chaplain that we of the Philippines turn today in our present plight. We have been sacrificed in the cause of victory over the forces of evil. We are proud of the role which our people have played in the war just ended. Now we are working to rebuild our ravaged land. To accomplish this task, we need help—not merely in the material sense, not merely in terms of money and technical skills, but also in the most important sphere of human understanding and friendship.

At this crucial moment in history, when the war has ended and we face the task of building a peace fit for the plain people of the world, we turn to you for that human understanding and friendship. You did not fail the world in time of war. You will not fail the world in time of peace.

General Commission Meeting

(*Continued from page 24*)

Bishop Lee spoke not only about chaplains as he had recently observed them in the Southwest Pacific, but related tributes of leading churchmen in Australia, and educators in the Philippines to the American forces and the durable benefits their sojourns had brought. Chaplain Wm. N. Thomas reported that when the tragedy of Pearl Harbor occurred December 7, 1941, the Chaplain Corps of the Navy was comprised of 91 chaplains with 63 others in the Naval Reserve. "Through the effort and wholehearted co-operation of civilian church bodies," said the chaplain, "the Navy was able to recruit hundreds of clergymen until, on August 5, 1945, the Corps membership totaled 2,811 chaplains serving the Navy all over the world."

After the luncheon the business session was resumed during which reports were given by Dr. A. J. McCartney concerning his visit to the 9th Service Command, and by Dr. William Barrow Pugh, a former chairman of the Commission about his visitation to the Pacific Ocean Area. A report from Dr. Alfred Carpenter who had been designated to represent the Commission on a visit to India, Burma and China was read by Dr. Dan T. Caldwell. Dr. Clarence W. Hall, editor of THE CHAPLAIN and *The Link* gave an account of his experiences as a correspondent during four months in the Pacific.

The General Commission adjourned to meet May 1, 1946.

YOUR CHURCH'S PLANS FOR YOU

EDITOR'S NOTE: Responding to an anxiety we find rather general among chaplains about to be released, we recently polled the various Protestant denominations as to their plans and provisions for those of you who soon will be back in the civilian ministry. We give you below the statements of those who replied to our question: "What has your denomination done to assure its returning chaplains that they shall not have to suffer in civilian life for their sacrifice in the chaplaincy?"

BAPTIST, NORTH

By DR. ERNEST C. WITHAM

Corresponding Secty., Northern Baptist Committee on Army and Navy Chaplains

OUR problem is somewhat different from that of other groups. We are now making known to state and city secretaries the date when a chaplain is being separated from the service, indicating something of his attainments as a chaplain and as a minister, suggesting for what type of church he would be best suited, and giving other data and information concerning him. In this way the secretaries of the various states and cities are able to contact pastorless churches, helping them to get in touch with the returning chaplains. This we intend to continue, and hope in this way to assist our chaplains to a quick location. In addition we are encouraging our chaplains wherever possible to take advantage of the Government's provision of one year's refresher course. Most of our seminaries are preparing some special courses designed to appeal to returning chaplains.

We are also making plans to use returning chaplains for special work in the ministry of returning service men in the local churches. This ministry will be provided for merely on an expense basis, and for a temporary time only, until the chaplain can secure a permanent location. The extent to which this program will be carried will of course depend upon the amount of support we receive from our churches. It is designed to form an economic bridge between separation and location, but most of all it is designed to form a psychological bridge, so that the chaplain will not feel that his services are not wanted or are unessential.

BAPTIST, SOUTH

By DR. L. L. CARPENTER

Chmn., Comission to Co-operate with Returning Chaplains, Southern Baptist Convention

THERE is nothing which Southern Baptists have which is too good for our 1,119 chaplains or for the service men. A hearty welcome awaits them and all the help we can give.

A special commission to co-operate with returning chaplains, consisting of the twenty state secretaries and with the writer as chairman, was established at the meeting of the Southern Baptist Convention at Atlanta in May, 1944, and this commission has been functioning in every way possible since that time.

How can we help these returning chaplains? We have suggested that the friends and acquaintances in the different states do everything possible to extend to them a hearty welcome on their return, and render practical service in placing their names before church pulpit committees and others who may be interested in securing their services. Some of the big industries in the South will perhaps make

use of some of these chaplains in their activities. Many of these men would make excellent chaplains for penal institutions, also for our Baptist hospitals. Their training and experience will fit them in a special way for these various types of service.

It has been urged that each state have a special committee to co-operate with returning chaplains, perhaps with the state secretary as chairman, and the members of this committee may in turn co-operate with moderators and leaders in the district associations. The Baptist papers are giving publicity to these men so that churches and committees interested in securing their services may be kept informed. Dr. Alfred Carpenter, Superintendent of Camp Work for the Home Mission Board, is rendering a very helpful service in keeping the state secretaries and the Baptist papers informed when these chaplains are separated from the service.

The returning chaplains will undoubtedly prove a great asset to our Southern Baptist work. They have received a training and acquired an experience which will help to put new life into our work. They ought to be of help to our denomination in making a wider and more vital application of the gospel. And they will certainly be of special help to the churches in serving and enlisting returning servicemen, including especially any who may be wounded or incapacitated in any way. And so we thank God for our chaplains and we heartily welcome them back to our homes, to our churches, and to the challenging tasks which we face in the postwar world.

CHRISTIAN AND MISSIONARY ALLIANCE

By Rev. David J. Fant

THE Christian and Missionary Alliance is divided into fourteen districts in the United States and Canada. Each District Superintendent is being informed concerning the anticipated release of chaplains. These men will be kept in mind for placement as soon as pastoral opportunity appears. Some of our districts have gone on record to absorb all those who have left for service as chaplains. In addition, our Home Secretary, who is in charge of our district work, is personally contacting our chaplains to discover the type of work they are most interested in upon release. Any desiring to return to districts other than those in which they were serving when they volunteered, will be placed by our Home Secretary.

CONGREGATIONAL CHRISTIAN

By Dr. Frederick L. Fagley

Chmn., Natl. Comm. for Army and Navy Chaplains of the Congregational Christian Churches

OUR church has summed up its statement of policy with regard to returning chaplains as follows:

1. That churches seeking new ministers should give preference to returning chaplains, provided they have the necessary qualifications for the positions.

2. That each state superintendent should assume special responsibility for the resettlement of returning chaplains who have gone into the armed services from churches in his conference.

3. That divinity schools provide refresher courses for the returning chaplains who wish to avail themselves of this opportunity.

4. That the Board of Home Missions be asked to co-operate through the summer schools, and also by possible financial assistance for those who would otherwise be unable to attend. The same to hold in the matter of refresher courses.

5. That approval be given to the offer of some of our larger churches which have planned to add a return

chaplain to their staff for a limited period of service while he is finding a new church.

6. That in view of the fact that the return of the chaplains to civilian life will mark a possible turning-point in their careers, we ask the Department of the Ministry to provide opportunity, for those who so desire, for counseling to help them decide whether they should continue in the pastorate, or turn aside to some other form of ministry; such as hospital service, local church councils, or interdenominational service.

7. In view of the fact that many chaplains have had unusual experiences in their service, and have gained new insights into the working of God's spirit in the lives of men and new skills in interpreting the gospel for man's need, that every effort be made to place our chaplains as quickly as possible in the active pastorate, for our churches and our people need greatly what they have to give.

CUMBERLAND PRESBYTERIAN

By Dr. J. K. Patterson

OUR college and seminary is planning some courses to be given under the GI Bill, and special work for those to be transferred from the chaplaincy to pastorates. Refresher courses and other special studies are being planned and put into schedule there.

DISCIPLES

By Dr. Willard M. Wickizer

Exec. Secty., Committee on War Services, Disciples of Christ

OUR church has appointed a special committee to cater to the needs of returning chaplains. This committee has sent a questionnaire to our chaplains, and from the information thus elicited it hopes to relocate them without delay. The committee also is acquiring information on what provisions, educational and otherwise, are available through Government channels for chaplains at the time of their discharge. In addition, our seminaries are eager to receive returning chaplains for either refresher courses or for the completion of their education, if they desire to continue their studies.

All our agencies and many of our local churches are concerned with the problem of speedily absorbing our returning chaplains. A number of our churches are holding their pulpits open until chaplains are available from whom they can select their ministers. All in all, I do not believe we will experience too much difficulty in absorbing our chaplains, even though we are congregationally organized and so do not have an ecclesiastical machine to handle officially the matter of pastoral placements.

EVANGELICAL AND REFORMED

By Dr. Calvin R. Wingert

Chmn., Committee on Chaplains of the Evangelical and Reformed Church

OUR chaplains have recently been requested by the Committee on Chaplains to send in the following information: (a) Date of their discharge from military service; (b) Their civilian address; (c) Their plans and desires for postwar work.

If a chaplain desires a pastorate upon his release from service, the committee will so inform all responsible officers. The Board of National Missions will place in a church any chaplain whom it may select, at a salary at least equal to that he was receiving at the time he entered military service.

Many universities and seminaries have set up refresher courses for returned chaplains. Nearly 80 per cent of our chaplains who filed answers to a questionnaire indicated their desire to take such a course of study. In this

connection the following has been stated:

(1) Nearly all of our chaplains are eligible for government assistance under the GI Bill which provides for some subsistence and the usual institutional expenses. Application for this aid is to be made within two years from discharge, or cessation of hostilities, whichever is the later.

(2) A chaplain from the Evangelical and Reformed Church, upon application to the Committee on Chaplains of the Evangelical and Reformed Church, may receive a grant which, supplementing the amount to which he is entitled under the GI Bill, will enable him to take a refresher course of study having value for the work of the Christian ministry.

(3) The amount of the grant will be determined in the light of individual circumstances.

It is the desire of the committee, and that of the whole church, that our chaplains shall receive all possible consideration and assistance in returning to civilian life and work, and that the Church of our Lord shall share richly from their heroic service and experience.

LUTHERAN

By Dr. N. M. Ylvisaker

Director, Service Commission, National Lutheran Council

THE National Lutheran Council is a federation of Lutheran churches and not an independent organization like, for instance, the Missouri Synod. We are in a position only to recommend to the synods courses of action, and in this case we have already urged upon all of the synodical presidents to be prepared to lend every assistance to chaplains as they return.

The American Lutheran Church has by official resolution decided to set aside a fund of $50,000 to be used for the rehabilitation program of chaplains for their particular synod. This is the only synod that has made a definite financial commitment, so far as I know. The commitment that others have made has been to the effect that every chaplain as he returns will be met with every consideration and with the promise of immediate placement in a local pastorate of his synod.

I think that all of the synods are anxious to assist chaplains who wish to continue their education, either in some graduate school or by taking advantage of refresher courses which will be offered at some of the seminaries in the National Lutheran Council. This matter has not come to a definite head as yet except as far as the Mt. Airy Seminary in Philadelphia is concerned, which is already accepting chaplains in a graduate course intended primarily for chaplains.

This office some time ago, at the request of the chaplains themselves sent out a questionnaire on the basis of which we assembled for each synodical president material which will help them to be of all possible assistance to all chaplains being discharged from the service.

EVANGELICAL

By Bishop C. H. Stauffacher

THE Evangelical Church has kept in close touch with all her chaplains. The Boards of Christian Social Action, Christian Education, Publication, and Tract Society have provided materials for their use. Each bishop has tried to make personal contacts with the chaplains of his area. Recently each chaplain was sent a letter in which we expressed appreciation of his service and the assurance of speedy and satisfactory adjustment into his respective Conference when he returns from service. A number of chaplains have indicated their desire to take refresher courses before entering the pastorate.

METHODIST

By D. Stewart Patterson

Executive Secretary, Methodist Commission on Chaplains

AT its meeting on September 10, 1945, the Methodist Commission on Chaplains adopted the following resolutions:

1. The Commission joins in the urgent recommendation that the bishops and district superintendents continue the practice of providing, through use of supply pastors or other methods, a number of charges in each area for returning chaplains.

2. The Commission will provide definite counsel and advice to returning chaplains with reference to opportunities for service as chaplains in fields other than in the armed service, and will encourage chaplains, wherever it seems advisable, to take up further school work including regular, post-graduate and refresher courses. The Commission will endeavor to make available or to secure supplement financial assistance, when necessary, to chaplains who return to a theological seminary or who take up post-graduate or refresher courses. Such assistance will be determined on an individual basis. Requests for assistance should be submitted to the Commission through the bishops.

3. During the interim between the date of a chaplain's release from the armed service and the meeting of his annual conference, the Commission will endeavor to provide a supplemental allowance for any chaplain who cannot during such interim be placed at a money salary equal to the amount he received at the time he entered the armed service.

4. The Commission recognizes that the responsibility of providing for chaplains who leave the armed service rests with the annual conference and the cabinet after the annual conference meets.

5. The Commission will give careful attention to any special emergency case which may arise; and such a case will be handled on an individual basis in consultation with the bishop in the area.

With reference to granting financial assistance to chaplains desiring to go to school, an individual, after determining the school he desires to attend, should submit a communication to the Commission through his bishop indicating the total financial assistance he will need and detailing what he expects to have available from various sources and what additional help he would like to secure from the Commission. Each case will be handled individually and on its own merits. The assistance will be granted in cases of refresher courses, completion of seminary work and postgraduate work.

With reference to supplemental salary assistance, this matter is to be cleared by each bishop in each case and his recommendation or asking forwarded to the Commission.

MORAVIAN

TO the General Commission last June, Bishop S. H. Gapp, president of the Provincial Elders' Conference of the Moravian Church in America, stated that his denomination is very short of pastors and it is their intention to place every returning chaplain in a charge as soon as possible, and if the right kind of charge should not be immediately available he will be given a temporary retirement pension until he can be placed. For those chaplains who did not finish their seminary course, the seminary has agreed to receive them back on the former conditions and let them finish their studies.

To this statement, Dr. F. P. Stocker, Recording Secretary, adds:

"We hope to use one returned chaplain as a visitor among our min-

isters and congregations. We plan for him to hold a series of conferences with groups of ministers and with groups of men who have returned from the armed forces. After the returned chaplain has devoted a few months to this kind of work, we hope to place him in a pastorate. We fully expect that in due time all the men who return to us from chaplain service will be placed in pastoral work. All our men were assured when they entered chaplain service that the church would receive them upon their return and appoint them to pastoral positions. We fully intend to stand by that program."

PRESBYTERIAN U.S.A.

By William Barrow Pugh

Stated clerk, General Assembly

THE Committee on Camp and Church Activities proposes to cooperate in making possible a refresher course for any Presbyterian U.S.A. chaplain who desires it, upon his release from the service. This proposal is based upon the following understandings:

1. That the provisions of the GI Bill covering government aid for servicemen who desire to continue their education will be made applicable to chaplains (this is understood to be the case but has not been formally confirmed by any responsible government source).

2. That government aid, if forthcoming, will be conditioned upon the individual chaplain who receives it following a specific course of study for at least one academic term or semester.

3. That, with due regard to the individual preferences and requirements of chaplains, each seminary that seeks to provide for this need should set up a special course of study designed specifically for this purpose.

4. That, considering the total number of chaplains who may be expected to take advantage of this opportunity and the probable rate of their discharge from the service, not more than three, or at most four, Presbyterian seminaries would be justified in offering such a special course.

5. That, as a general rule, provision should be made to enable a chaplain to have his family with him during the period covered by the refresher course.

6. That individual Presbyterian seminaries and the Presbyterian Council on Theological Education will co-operate with the Committee on Camp and Church Activities in carrying through this program and in making it serve the best interests of the chaplains and of the church.

In the light of the foregoing understandings, the Committee has formulated the following guiding principles on which it is prepared to proceed:

1. For attendance upon an approved standard refresher course in an accredited theological seminary of the Presbyterian Church, U.S.A., a chaplain may, upon application to the Committee and with the endorsement of the seminary in which he proposes to study, receive a grant which, supplementing the amount to which he is entitled under the GI Bill, will be sufficient to maintain him and his family for the period of the course together with such travel and incidental expense as may be approved.

2. The particular Presbyterian seminaries to which the provisions of the previous paragraph apply will be determined on the basis of the following considerations:

a. That a special course of study designed for this purpose, is offered on the graduate level and is of not less than one full term or semester in duration.

b. That the general content of the course, the proposed teaching staff

nd the other academic arrangements re approved by the Presbyterian Council on Theological Education.

c. That adequate arrangements are nade for housing the chaplains and neir families.

d. That adequate arrangements are nade for such special individual ounseling of chaplains as may be eeded.

3. In order that the total program ay be flexibly adapted to the in-ividual needs of chaplains, the Com-ittee is prepared to co-operate with haplains who desire to pursue some her type of graduate study than at provided by a standard refresher ourse. To this end, a Presbyterian haplain may apply to the Committee r financial assistance to enable him study in any accredited theological minary or university. Such assist-nce will ordinarily be granted on e following conditions:

a. That the work proposed is grad-te study which will have definite ocational value for the work of the inistry.

b. That a normal academic program followed for not less than one term semester.

The amount of the grant to be made ill be determined by the Committee cording to individual circumstances.

RESBYTERIAN, U.S.

By Dr. Dan T. Caldwell

Director, Defense Service Council, Presbyterian Church in the United States

HE General Assembly of the Pres-terian Church in the United States its 1944 meeting took action relative relocating chaplains as follows: hat the Defense Service Council be thorized and instructed to formulate ans for the demobilization, and as-st in relocating chaplains in the pas-rate by providing information to urches and responsible agencies d commissions."

While the Presbyterian Church does not have bishops, provision is made through the Commissions on the Minister and His Work of the Presbyteries to aid churches in securing pastors. The Defense Service Council has formulated the following program in carrying out this injunction of the General Assembly:

1. Provisions for refresher courses: It was felt that many of the chaplains would desire to take refresher courses in the seminaries before accepting a pastorate. The Council approached the four theological seminaries of the church relative to providing such courses. All of these seminaries readily agreed to co-operate and furnished an outline of the courses they expected to offer, also indicating that individual chaplains might arrange for special courses of study along the lines of their particular interest. This information was published in a booklet and sent along with a communication to all chaplains.

The chaplains were also informed that the Council had set aside funds to aid them in taking refresher courses. The majority of the chaplains returned the questionnaire, which gave the Council and the Seminaries some basis on which to formulate plans.

2. Plans for relocating chaplains: The Council sent a communication to the commissions of all the Presbyteries and to church agencies, requesting information about the number of churches or fields open and how many chaplains might be placed by them. The response was most gratifying. The Foreign Missions Committee, for example, replied saying that they would need nineteen men. The commissions indicate that they do have a large number of vacant fields within their Presbyteries. Quite a number of local churches have written the Council for information about securing a chaplain as pastor.

The presidents and faculties of four theological seminaries are also eager to co-operate in giving information to churches about their graduates who are in the chaplaincy.

Data sheets are being prepared for each chaplain, giving information about his education, civilian ministry, and his work as a chaplain. When hostilities ended, a letter was sent to all chaplains stating what the Council is doing to assist in their relocation and asking that each chaplain inform the Council as soon as possible about the date of his release from the service. Letters are being received daily from the chaplains indicating the approximate time they expect to leave the service.

The Council has sent the names of chaplains and information to quite a number of churches. It is believed that our chaplains will encounter little difficulty in securing work when they leave the service.

PROTESTANT EPISCOPAL

A RECENT resolution adopted by the Army and Navy Commission of the Episcopal Church states that their church will do all in its power to return the chaplains to parishes commensurate with their abilities.

They propose (1) to notify all the bishops that the placement of returning chaplains must be the responsibility of the diocese or missionary district; (2) that the Commission point out to the independent dioceses that, if possible, they should make plans to take care of the chaplain's family during the time that he is readjusting himself to civilian life. The National Council should be asked to do the same for the chaplains from missionary districts. (The Government will take care of the chaplain if he desires to study at a seminary or university.) They propose that the Commission will assist in placing all chaplains by furnishing to any bishop who desires it a list of all chaplains who have been discharged.

The resolution further states that the seminaries are unanimous in stating their desire to offer the returning chaplain everything they can but that it will be impossible to provide living quarters for the chaplain's wife and family. The Commission proposes to furnish all seminaries and conference centers with a list of discharged chaplains so that the chaplains can be contacted. The colleges of preachers and theological seminaries are considering the planning of conferences for chaplains.

REFORMED

By Dr. Frederick Zimmerman

Secty., Board of Domestic Missions, Reformed Church in America

OUR church has appointed a War Time Commission which is making plans for returning chaplains, both as to caring for their financial needs during the interim between securing a pastorate and for making contacts for the returning chaplains with churches to which they might be called. It is their hope that the seminaries may set up some refresher courses for chaplains.

SALVATION ARMY

By Commissioner D. McMillan

National Secretary, The Salvation Army

THE National Headquarters of The Salvation Army has kept in close touch with its chaplains throughout their period of service, and is confident that there will be no difficulty in placing them when they return to their civilian work. Upon their release from the service, they will either assume their previous responsibilities or be placed in others of equal or greater prestige and opportunity.

We know that many returning chaplains will have benefited great-

om their experiences. The loss of me while in service will not affect e chaplain's service record or his gular promotion in The Salvation rmy. The Commissioners of the vari- is Territories will personally coun- l and place these chaplains within eir respective Territories.

EVENTH DAY BAPTIST

y Congressman Jennings Randolph

HE Seventh Day Baptist General nference has a special committee hose responsibility it is to aid in the acement of ministers. It appears at several of our churches need stors, and it is the purpose of our ommittee on Ministerial Relations aid in the placement of returning aplains who may desire pulpits. It the purpose of our denomination to sist, in every practical way, those en who have left their churches d given their efforts in the im- rtant work of chaplains.

A. FREE WILL BAPTIST

EVEREND P. ANDREW HODGES, airman of the Executive Board of e United American Free Will Bap- t Church, informed the General mmission last June, that his church s an extension program for re- rning chaplains, and that it is plan- ng to reopen their church school thin twelve months after the close the war. They are planning a drive $150,000 for these purposes.

NITED BRETHREN

CCORDING to a statement made the General Commission on Army d Navy Chaplains in June, 1945, shop A. R. Clippinger, chairman of e Board of Administration of the ited Brethren in Christ, "does not ticipate any difficulty in assimilating e returning chaplains into the ranks the active pastorates on the level on which they went out. There will be no discrimination against them because of absence from the Conference to which they belong."

UNITED PRESBYTERIAN

By Dr. W. R. McGeary

Chmn., Dept. of War Work, United Presbyterian Church

THE Department of War Work of the United Presbyterian Church is acting as a clearing-house between the chaplains and vacant congregations. Superintendents of missions report their vacancies and chaplains who are being deactivated get in touch with the committee.

For those who desire them, we are also offering refresher courses.

UNITARIAN

By Dr. Dan Huntington Fenn

Director, Dept. of the Ministry, American Unitarian Assn.

THE Unitarians have an advantage in placing their returning chaplains in that all of them are personally known to the officers in whose hands rests the responsibility for finding them churches. With the situation as it now is in the churches (that we have several vacant pulpits offering the opportunities commensurate with the experiences of returning chaplains; that some of our older men may retire, and interim ministers return to the inactive status) we feel that we shall be able to absorb the men as they return to civilian life.

UNIVERSALIST

By Dr. Seth R. Brooks

THE Universalist Church of America, due to the fact that we have a shortage of ministers, anticipates no difficulty in placing returning chaplains. Since the majority of pastorates have been supplied within our denomination by ad interim ministers or older men, this will not be a great problem.

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Halford Luccock, D.D.

Great News

¶ One of the most gripping historical novels I have read for a long time is a new one this year, *He Brought Great News,* by Clemence Dane. It is founded on history and has the very beat of hurrying hoofs in it. It is the vivid story of how the news of Nelson's victory over the French fleet at Trafalgar came to England on the sixth of November, 1805, and the difference the news made to many groups of people. The author tells the story of young Lt. Lapenotiere, who was assigned to bring the news to the government in London, of the people he met on his journey, and how and why their lives and his were revolutionized by the very word "Trafalgar."

It has the zest and galloping that you get in Browning's great poem of a horseback ride, "How They Brought the Good News from Ghent to Aix":

I sprang to the stirrup and Joris, and he,
I galloped, Dick galloped, we galloped all three:
"Good Speed!" cried the watch, as the gatebolts undrew;
"Speed!" echoed the wall to us galloping through.

The central idea of the novel—how good news makes a big difference to people in widely different circumstances—is a suggestive one. It makes the mind of the reader bounce off like a billiard ball to "The Good News" which the gospel of Christ was and is. That good news has, historically and today, made an immeasurable difference to people in the most widely different circumstances.

So the preacher may well be off on a sermon into which he can throw his whole mind and heart, a sermon on two things—the difference which the Good News of Christ *has* made to people, and the difference it can make today to those who hear him.

Begin with those who first heard the good news. Take the people in the slums and ghettos of the Roman world, people bound in slavery in a cruel age, when men and women were even less than *things;* they heard the good news that they were children of God, and that they had an infinite worth. Then there were those bound by other chains, chains they had fastened on themselves, letting loose the destructive forces of indulgence. Then there were those who met the certain ties of life, disappointment and death. Christ brought "great news" of the Resurrection and permanence of personality in the hands of loving God.

To one who has truly received this news the end of life is not a period, it is just a comma. Then there is

vay that same news has brought a remendous change to different people own through the centuries.

The whole point is the witness the reacher can bring that this gospel is Great News" to every one today, no matter what his need. Here are a few ems, which appeared recently in the ewspapers, pointing up the truth that the gospel of the good news of Christ ad been brought, it would have made profound difference:

One item is the recurring story of a nicide who left a note saying that e had "got to the end of his rope." hrist is good news at the end of a ope, for God never gets to the end his rope with a man! There is some-ing to live for, if life is put into the ands of God. The most badly twisted o life can be made to have great eaning and usefulness, if the man ho straightened out twisted lives is llowed to "take over."

Also, there was the recurring story, is time from New York, of a man nt to jail for a sordid crime, the ime just an outward fruit of an in-r decay, a life that never acquired y high meaning. "It might have en" otherwise.

Then, of course, there was the daily ws story of the impending threat civilization in the atomic bomb; as anson Baldwin has put it, "The omic bomb is here to stay; the ques-n is, are we?" But there is "good ws" for a world on the dizzy edge disaster. It is the news of him in om all things hold together, the Son Man who shows the way of broth-hood and co-operation.

Faced with the alternative of "one orld or none," his way is *the* way, e only way to live together instead dying together.

Saints in the Army and Navy

"Good Night!" is what many would say on reading the title above. Saints in the Army? They would demand: "Haven't you ever read Kipling's statement that 'Single men in barracks don't grow into plaster saints'?"

More than that, men do not like to be called "saints." It is a word about which we almost have to say, "When you call me *that,* smile!" We have allowed the word, very unfortunately, to be covered with a sort of sanctimonious halo. Some people dislike the air of piety so much that they would rather be called a liar than a saint!

But here is a definition of a saint that will fit a lot of men in the armed services: "A saint is a person who makes it possible to believe in God." There is no odor of "piosity" about that! And it doesn't mean to make it possible to believe in God by learned arguing, either. Not many people come to believe in God because of arguments; they believe in him because of lives they have seen; because of acts they have seen men do.

And on that basis there are saints in the Army and Navy, and there can be a lot more. Some unpretentious but honest-to-goodness heroism, a bit of unadvertised unselfishness, some loyalty to a friend and a cause, when loyalty costs, that makes it possible for us to believe in goodness at the heart of the universe and the source of goodness in humanity. For surely goodness, sacrifice, patience, did not just "happen" as the big whirling ball of earth began to cool. They came from a Source adequate to produce such things. The quiet fidelity to the job that needs to be done, the turning in of a good job, on which the welfare or the lives of others depend—

these things do not suggest a halo, but they do make it possible for others to believe in God. Things out of the chaplain's own observation will give force to this line of thought.

Separation Center

¶ MAGIC WORDS, these days! That is the direction in which we are headed for the last round-up, as far as the Army and Navy are concerned—a separation center. Many a service man can heartily echo the remark of a soldier, widely quoted all over the map: "All that I want out of the Army is *me*."

Roll the words around a bit in your imagination. A separation center is, in the look ahead, a grand place. But what a grand thing it would be if there were another kind of separation center, where a person could be separated from all the things that pull him down, set free from the sin that doth so easily beset us, separated from the destructive passions and undisciplined desires that trip us and throw us, separated from the handicaps that keep us from being our best possible self. That would be something to dream about!

Well, then dream about it, and dream hard—for the dream can come true. There is a "separation center" which has been in successful operation for over 1900 years. It is that crossroads in life where a man meets Jesus and his life gets new power from that contact. This very day we can "throw aside every weight . . . looking unto Jesus."

Here is the testimony of one man who was effectually separated from the weights that were dragging him down. His name was Paul. Before he was separated he said, as we can truly say, "The thing that I would not do, that I do; and the thing that I would do, that I do not." Then Jesus came into his life as the master and guide. And what happened? Why then he could talk like this: "I am strong for all things, through Christ who strengehteneth me" and "the life that I now live, I live in the power of the Son of God."

That can happen to any man, as it has happened to uncounted millions. It can happen in 1946 as well as in A.D. 30. When Christ comes into life he can separate us from the prison house of self, from the chains of untamed appetite, from the narrow walls of prejudice and hatred.

Extra! Late News About Se

¶ THAT HEADLINE ought to get some attention. It usually does!

What new can be said about sex? Well, to be honest, nothing! It's an old story, the oldest story in the world. Yet there can be new evidence for old words. And I think I have found in a book published this year, a bit of new evidence on the old theme. No, you're wrong—it is *not* a Sunday school book. Not by a long shot.

Quite often the most persuasive argument for anything is given by its enemies. They do not set out to do that, but they often do a swell job nevertheless. It may seem a strange kind of double-talk to say that the most powerful arguments for democracy as a way of life have been made by Adolph Hitler, but that is the solid truth. Many people, unfortunately, never got very excited about democracy until Hitler, in his rule of terror, barbarity and obscene cruelty, gave such a convincing demonstration of the democracy's opposite. He made

more converts to the values of democracy, free speech, worship, free press, and the right of a man to call his life his own, than all the Fourth of July orations ever made.

Likewise, from an unexpected source comes the argument for the religious conception of marriage. It is to be found in the pictures drawn of fifteen or sixteen marriages, where every religious foundation of marriage if left out, in Sinclair Lewis' new novel, *Cass Timberlane*. I do not know what Mr. Lewis set out to do, but it is very clear what he did do. He has shown with wonderfully vivid and skillful writing a whole mess of marriages without fidelity or reverence or religion, and he has shown what they turn into—deadly boredom! His book is a powerful picture of a blasted waste of acrimony, adultery, alimony and alcohol. When fidelity is gone out of marriage, and raw sex takes the place of love, the prop of a real marriage is gone.

And note that it isn't a preacher who says this! It is Sinclair Lewis. He has been called many things, but no one ever called him a Christian evangelist. He is simply reporting the facts as he has seen them. And he has a good eye!

"Taps is not Enough"

¶ "Taps" is familiar music to the service man. Probably he will never get clear away from the remembrance of those solemn notes, or the memory of the sad occasions on which they have been played.

A novelist, Carl Carmer, who is also a poet, has written one of the most effective poems of the war. It has the title, "Taps Is Not Enough"—a title that would make a fruitful theme for an address or sermon, with a timely interest to everyone who has survived to play a part in the world after the war. In the poem, Carl Carmer insists that playing "Taps" for the honored dead is not enough, not by a long shot. For the preacher the theme would be just that—What more than "Taps" is due the soldier who has laid down his life?

Help Wanted—From Chaplains!

¶ Your experience during the war has given you an unparalleled means of helping the churches and pastors at home at many points in their work. Here is an urgent appeal to help at one point—*preaching.*

The preachers and churches of the United States are eager to get and to profit by your sharing your mind and convictions. So, will you take the first chance to write me at the address below, your answers to:

1. *What have you learned about preaching from your experience in preaching to the men in the service?*

2. *What should the preachers in the United States learn from your experience?*

You have had the opportunity and the necessity of preaching to the most mixed, the most non-ecclesiastical crowds of men in the world, in the most difficult spots and under difficult circumstances. Tell us frankly what that has taught you about the whole business of talking to people about religion. We shall do our best to get your words out to the preachers and churches as widely as possible.

—HALFORD E. LUCCOCK
Yale Divinity School, New Haven, Conn.

TOWARD A LASTING PEACE

A monthly analysis, prepared in co-operation with the Carnegie Endowment for International Peace, of current endeavors in the field of peace-planning

By JACOB SIMPSON PAYTON

Talk About Peace

¶ A BATTLE OF WORDS has preceded all our wars. Often irresponsible agitators with poison pens or with alarming voices have neutralized the efforts of those who have sought to avert a clash of arms. Their effect has been not unlike medicine men and chieftains who in the old days whipped the Indian tribes into a fighting frenzy through the use of war drums and dances. From the press and the radio it is noticeable that these disturbers of the peace are creeping back. Their stock declaration is that unless certain conditions are met "a third war seems inevitable." While their arguments are rather nebulous, they tend to create distrust and ill will at a time when something quite different is needed, if the peace of the world is to be preserved.

The antidote for such a virus of incitement is to talk peace. Conciliation is better than contention. After the long years during which certain once powerful nations were at the mercy of exploiters and intriguers, it is not strange that provocative incidents should arise, that the disillusioned should nurse certain grudges and that treaty-making should prove a slow and difficult procedure. The victors were left with more than their triumphs to celebrate, and the vanquished with more than their defeats to mourn. It seems incumbent upon men of good will everywhere to proclaim their faith in the powers of tolerance, neighborliness and unwearied patience.

Write About Peace

¶ RECENTLY in *The New York Time* Mr. J. Donald Adams expressed hi views concerning the new responsi bility that has descended upon writers He begs them to put aside "the play things of art" until happier times ar rive. He says, "What men need toda beyond anything else is reassuranc regarding the deep-seated impulse t decency that is common to the ger erality of men, and food for faith i the capacity of mankind to make a better world." In a time of politic tensions, of embittered minorities an of memories of millions seared wi the fires of hatred that are st smouldering, it is better to remin peoples of their interdependence i extricating themselves from the present woes, and to envisage t beauty that will yet rise above t ruins. Rather than dwell upon t atrocities and the tragedies which t intrigues and the ambitions of ba men have visited upon mankind, it more beneficial to direct this gene tion from its present misfortunes a confusions to a future where pe and security are the goals.

Mr. Adams also says: "Certai so far as writers are concerned, i important now as never before t their work should be directed tow the building of reciprocal understa

ng and good will among mankind. ny book that contributes something ward that end is a palpable aid in ne greatest cause that ever enlisted ne energies of men. Every book that ns the fires of hatred, as between ne people and another, is by the same ken, a deterrent in that cause."

Cease Pummeling Russia

CERTAINLY RUSSIA is difficult to nderstand, and even when under- ood Americans are not always nrown into rhapsodies. Her secretive- ess arouses suspicion. Her delibera- veness sometimes gives the impres- on that she is stalling. Her inde- endence is often irritating. Just now poll would not place her high among ie best loved nations in the world. here are several reasons for this. mong them is the prevalent feeling America that she was largely re- ponsible for no more progress being ade at the Foreign Ministers Con- rence in London and there was her sistence upon a four-power control uncil for Japan rather than the Far stern Advisory Commission, to the st meeting of which she failed to nd representatives. Also there is her leged censorship upon the foreign ess to which the House of Repre- ntatives retaliated by withholding ants from the UNRRA. And of urse Americans wonder why the viet Government has not demobil- ed its great standing army now that ace has come.

It should not be forgotten that in e hour of the United Nations great- t need Russia performed some ighty and indispensable services. ie sustained the terrific onslaught of azi military power when it was at peak, and when her Allies were still unprepared. She subjected her fields to the "Scorched earth" policy, and made of them a graveyard for millions of her sons. And she slugged her way back from the gates of Stalingrad to Berlin. Finally she broke with Japan, and had not the atomic bomb hastened the surrender, there can be no doubt that she would have continued to pour into the struggle her men and material however long the war might have continued. Of all this one does not hear much now.

Furthermore Russia has ratified the United Nations Organization. She has taken her place in a world organized against war—a step which the United States declined to take in the League of Nations. The attitude of America then was perhaps no less puzzling and irritating to other governments than anything that Russia has done since the fighting ceased.

During the difficult days ahead the full co-operation of Russia will be needed. It may be lessened or even lost if American writers, commentators and Congressmen charge her with attempting to impose Communism upon the world, with menacing the peace of Europe and with the threat she may become when she obtains the secret of the atomic bomb. It is one thing to offer criticism based upon knowledge; it is quite another thing to lay down a constant verbal barrage of innuendoes, distortions of fact and half truths. Such publicity cannot fail to embarrass American statesmen in solving the disturbing problems that confront them. This is not a plea for a policy of appeasement. It is only a suggestion that irresponsible persons cease heaving so many faggots in the direction of Russia when so many powderkegs with fuses intact still dot Europe.

Churches Pay the Price

¶ War is no respecter of sacred places. Unknown numbers of sanctuaries dedicated to God have been battered down under the fury of Mars. Of course often this was a military necessity, rather than the act of men who gloried in such demolition. A recent news dispatch reveals how calloused the heart of Nicholas Van Campenhout became. During the war he amassed $3,000,000 by collecting bells from Belgian churches and selling them to German munition firms. Doubtless some of the metal found lodgement in the bodies of American soldiers. Today the belfries from which the call of worship was long heard are silent. The looter who sold the bells to his country's foe has been sentenced to life imprisonment. Betrayal, thievery and disecration have frequently constituted a triumverate of evil to corupt the victims of the aggressor.

Let's Wage Peace

¶ Now that America has passed beyond the salvage campaigns and other united efforts to save human life and win the war, we submit the following by Edmond H. Babbitt:

"I would like to buy bonds for peace, construction, good will, instead of bonds for war, destruction and hatred. I would like to see a blood bank for the healing of the nations and the saving of the life of all peoples instead of a blood bank only in war.

"I would like to save tin cans for neither beer nor bullets but to provide canned food supplies for the hungry peoples of the earth. I would like to contribute scrap paper to provide books, Bibles and hundles for the underprivileged of our world instead of providing the means of death.

"I would like to give scrap iron not to make bombs but to make the many labor-saving devices which can contribute enrichment to a peaceful world. I would like to see the splendid spirit of co-operation in all the projects of the war carried over into peacetime and used to carry on a great program of human uplift.

"I would like to see the rationing of scarce articles and foods carried out in peace as well as in war so that all people would get their fair share of the good things of earth.

"I would like to see men in uniform —not the uniform which signifies military force but the uniform which signifies service.

"I would like to see women coming together to make and fold bandages to bind up the wounds of the world as well as to serve our fighting men. I would like to hear radio 'spot' announcements urging people to co-operation, good will, mental and spiritual enrichment, as well as to the prosecution of the war.

"I would like to see the draft eliminated because war as a method of settling international disputes has ended forever. I would like to see the additional profits which came with advanced prices go to all the people instead of the few.

"I would like to be taxed for the prosecution of peace with the same intensity, aggressiveness, all-out determination to win with which we prosecute the war.

"I believe that if peace ever comes it would not just happen any more than war just happens. War is the result of human actions—and so is peace. Our Lord said, 'Blessed are the peacemakers.' I must be one."

BACKFIRE

• A department devoted to your right to disagree!

Needed, a Common Language

HE foreman of a construction gang s endeavoring to extract a reason- le amount of work from a Mexican orer. He was explaining what he nted done and insisted that the orer respond at once. All the while Mexican stood with a blank ex- ession on his face, saying only: e no savvy, me no savvy." In ex- peration the foreman grabbed a pick ndle and raised it in a threatening nner. The Mexican immediately mped to" saying, "Me savvy, me vvy!" He didn't understand English, t he could "savvy" the meaning of pickhandle. Likewise, if nations to work together they must speak terms each can understand.

Being a nation which reverences d and loves peace we have, in so as possible, tried to settle our dif- ences with other nations in a gen- man-like manner. We have been ought up in the school of Christian rning. We believe in democracy, edom of worship and the rights of common man. Human personality of paramount importance to us. We ak the language of the lowly Gali- n.

The Japanese people went to an- er school. They speak an entirely ferent language. What do they care the rights of others? The indi- dual is but a tool of the State. The ong exploit the weak. What they big enough to take they appro- ate for themselves. Theirs is the guage of force, punctuated with lls, battleships and planes. "Might kes right" is their philosophy.

The Jap is neither a Christian nor gentleman. He interprets our language of the Prince of Peace as stupidity and weakness. We think his language from Mars is not only pagan but brutal and inhuman. For us to get together we must find a medium of expression where there will be a mutual exchange of ideas resulting in a common understanding.

Since the Japanese does not understand and is unwilling to learn Christian terminology, we have been made to speak the language of force. It was a hard school, but we learned quickly. Mussolini and Hitler soon learned what we meant when we spoke to them with guns, planes and mechanized equipment because we were giving voice to a jargon which they could readily understand. The Japs were beginning to understand when we pulverized their homeland with thousands of B-29s and when our task forces were striking from all sides. But they really did "savvy" the atomic bomb and promptly gave up.

Now that the fighting has stopped, let us begin to develop a language of international good will, the meaning of which all nations can grasp. Let us remove from our vocabularies such words as hate, force, blitz and enslavement and replace them with love, brotherhood, co-operation and freedom. This is the greatest opportunity the Christian community has ever had for teaching the language of the Prince of Peace. The world is ripe for an enlarged missionary program. The times demand a way.

—Chaplain L. L. Bowles

Answer to 'Parker Swift'

NOTICING that two chaplains wrote sympathizing with the anonymous Parker Swift, I would like to say that I discussed the article with several very fine chaplains and they unanimously thought that the article was unchristian in attitude. Everyone will grant that there are chaplains who have slipped morally and there are

some who are more concerned with promotions than anything else.

It would seem to me from the article in question that the writer had not received a coveted promotion and that he has been passed by men who came from smaller fields in civilian life. So he compensates by reviling them and praising and martyrizing himself. Not having the intestinal fortitude to sign his name, he masquerades in a "nom de plume" made up of two surnames of pulpit greats, Joseph Parker and Dean Swift.

By far the majority of chaplains are conscientious men, giving themselves without stint for the sake of their men. We do not see alike on all matters of theology nor in the stress of the message, but we can at least grant to one another respect.

—Chaplain John H. Thornberry

Commendations

THERE ARE three prominent Christian leaders who have distinguished themselves for real Christian service to our Lord, to the chaplains, and to the personnel of the services and the Protestant churches during this war that I would like to meet personally, and whom I have enjoyed knowing through their writing: C. W. Hall, whom some of my fellows overseas, including dear old Dick Holz, had the privilege of meeting—and, brother, that trip really did a lot for *all* us chaplains; Richard M. Fagley, apparently a true scholar and great writer; and, of course, Dr. Luccock, who gives us so much every month.

Allow me to add my small but enthusiastic word of gratitude to you and your staff for this month's, and every month's, consistently splendid issue of The Chaplain. You are serving in a manner that truly deserves the ultimate commendation, "Fine work, well done."

—Chaplain Richard C. Heintz
Myrtle Beach AAF, Myrtle Beach, S. C.

Religion Without Theology

AS ONE who just recently entere the chaplain corps, I am very inter ested in the ideas and opinions of th more experienced chaplains in you magazine. On the whole, the articl have been well worth any one's tim

However, there has been one facto which disturbs me as I read some these articles. This disturbing fact raises its head when some one writ an article on the life of the church the postwar era or the reality (lack) of foxhole religion. In almo every such article the conclusi reached is that we must have a "re gion" (whatever that means) witho theology. One chaplain has recen written, "The ex-GI will readily a mit the necessity of theology but w be no more interested in it than t average person listening to a ra program is interested in electronic I think that a bad illustration—in fa it proves the very opposite of wh the author intended it to prove. T radio will play whether or not I ha a technical knowledge of electron On the other hand, who can be s bold as to say that he can live a Chr tian life without a knowledge of G Such knowledge is the main concer of theology.

Is not the lack of such knowled the world over the cause of the cat trophes which have struck the wo in the last twenty-five years? Ma church members were bewildered a perplexed at the beginning of t last war, and some still are. Wh Because they were fed a milk diet of the goodness of man and mo progress. A theology of moral goo ness supplanted the Christian t ology of redemption. We ministers dreamed of the day of moral perf tion, and we led our people into t same dream. Only a vital interest theology in the days ahead can s us from a repetition of such spiri bankruptcy. —Chaplain R. A. N

PERSONALS

he first Christian broadcast from Tokyo
e 1941 was presented by CHAPLAIN
OS P. BAILEY of the Virginia Conference
The Methodist Church. The program which
sponsored by the Armed Forces Radio
work was beamed to Japan, Korea, Oki-
a and China.

☆ ☆ ☆

uring 1944 Navy chaplains conducted a
l number of 450,294 divine services and
37,062,428 in attendance. They also
iated at 3,982 marriage ceremonies, 13,710
erals and 14,973 baptisms.

☆ ☆ ☆

HAPLAIN KENDALL B. BURGESS has pub-
ed a volume of poems entitled, *With God
Germany*. The chaplain whose home is in
ans, Vt., has been serving with the 19th
nforcement Depot in Europe.

☆ ☆ ☆

HAPLAIN CARL EGGERS reports that he
t a short time discussing the Scriptures
Herman Goering who seemed to have
ied the Bible extensively. The chaplain
é former pastor of the Hope Lutheran
rch, Tonasket, Washington.

☆ ☆ ☆

embers of the American Division, 192nd
iment, are actively engaged in giving
tance to families of comrades killed in
n. They are sending War Bonds to some
ilies and are assisting others in the
ation of their children. Originators of
aid plan were CHAPLAIN WALTER GRIFFIN,
ngton, Texas, and CHAPLAIN FINLEY W.
SIN, JR., Pineville, La.

☆ ☆ ☆

olding services for his men scattered all
way from Kassel to Bremerhaven, Ger-
y, has given CHAPLAIN GOODWIN T.
DN many opportunities to see and visit
oric places. Recently he had occasion to
a copy of the Gutenberg Bible at
ingen. Supposedly the only complete
nberg Bible in existence, it is in two
mes, printed on sheepskin and remark-
well preserved.

CHAPLAIN W. J. H. MCKNIGHT who has returned to this country after two years' service in General Patton's army, recently conducted services in the Raccoon United Presbyterian Church, Aliquippa, Pa., of which his father is pastor.

☆ ☆ ☆

CHAPLAIN BEN L. ROSE who has been serving with the 113th Mechanized Cavalry Group in Europe has been awarded the Legion of Merit by General Eisenhower's headquarters. The chaplain was pastor of Presbyterian churches in Dublin County, N. C., when he entered the chaplaincy.

☆ ☆ ☆

CHAPLAIN ROBERT W. FRIBLEY, USNR, writes that he was the first naval chaplain ashore in the occupation of the Philippines. Before entering the service, the chaplain served the Methodist Church, Bunker Hill. Ind.

☆ ☆ ☆

CHAPLAIN CLARENCE W. FRANZ who served with the famous "Wildcat" Division has opened a Young People's Church in Hollywood, Calif., which he hopes may be the kind of church that young people want. The chaplain who is a native of Los Angeles, Calif., is a minister of the Disciples of Christ.

☆ ☆ ☆

CHAPLAIN RICHARD E. HOLZ holds the record for versatility in conducting services of different faiths. In addition to his own four services each week, he, with the assistance of another chaplain, conducts Roman Catholic, Jewish, Episcopal, Lutheran, Christian Science and Morman services. The chaplain is a member of The Salvation Army and is now stationed in the Philippines.

☆ ☆ ☆

CHAPLAIN SOLON L. COLE now with the Ninth Air Force in Europe has written that he recently reached a total of 57,000 New Testaments presented to men in service.

☆ ☆ ☆

CHAPLAIN GEORGE F. RIXEY, Assistant Inspector General, has been awarded the Distinguished Service Medal for his outstanding work as the Deputy Chief of Chaplains. CHAPLAIN ALVIE L. MCKNIGHT, Senior Chaplain of the First Army, has been awarded the Legion of Merit. Both of these awards were presented in the Office of the Chief of Chaplains by CHAPLAIN LUTHER D. MILLER.

Photographed at the Ecumenical Conference of the Church of New Zealand, held at Chr Church, N. J., are, left to right: Ch. C. I. Stephenson; Archbishop Campbell West-Wate Primate of New Zealand, Church of England; Ch. W. W. Ede, Area and Force Chaplain the So. Pacific; Bishop Holland, Wellington, N. Z.; Ch. A. J. Helm. (Photo by Chaplai Div., Navy Dept.)

CHAPLAIN T. W. B. MAGNAN who has been ministering to sick and wounded Chinese brought to hospitals in Burma says that the missionary efforts of chaplains stationed in the Far East have brought an influence which will be seen for many years to come.

The Navy Department has announced that the Bronze Star Medal has been awarded to CHAPLAIN EARL R. BREWSTER, USNR, for his heroic conduct while interned at a prisoner of war camp in the Philippine Islands.

CHAPLAIN HAMILTON H. KELLOGG, former Senior Chaplain of the First Army in Europe, is now on terminal leave. The first of January he will become the rector of Christ Episcopal Church, Houston, Texas.

CHAPLAIN LAWRENCE L. LACOUR conducted one of the first baptismal services on the Yokosuka Naval Base near Tokyo. The chaplain said that since there were no Christian chaplains in the Japanese navy, he believes that he baptized the first Christian convert in Tokyo.

Questionnaires reporting the number of service men signifying their intention to devote their lives to Christian work are being returned at the rate of thirty a week. As of October 1, the Commission had received the names of 3,789 young men interested in preparing for the ministry. The Methodists h a total of 625 names; Southern Baptists, Northern Baptists, 427; Presbyterian, U 236; Protestant Episcopal, 225; Nati Lutheran Council, 218; National Bapti 144.

CHAPLAIN EDGAR L. PENNINGTON, US was privileged to preach in over thirty Zealand churches. He was the first Amer Episcopal clergyman to assist in an Angli ordination in New Zealand.

At a recent session of the Army Cha School, Fort Oglethorpe, Georgia, a qua known as the "Chaplainnaires" was favorably received. Members of the qua were CHAPLAINS ELBERT S. MORFORD, WA F. SWENSON, GLEN H. BRADFORD, and C. THOMPSON. The pianist was CHAP FRANCIS B. SORLEY.

CHAPLAIN LUTHER D. MILLER, CHAP WILLIAM N. THOMAS, CHAPLAIN GEORG RIXEY and BISHOP EDWIN F. LEE among those attending the consecrati CHAPLAIN WILLIAM R. ARNOLD as a b of the Catholic Church.

CHAPLAIN JOSEPH O. ENSRUD has bee signed as Post Chaplain at Fort Houston, Texas, as successor to CHA J. STEUART PEARCE who is retiring.

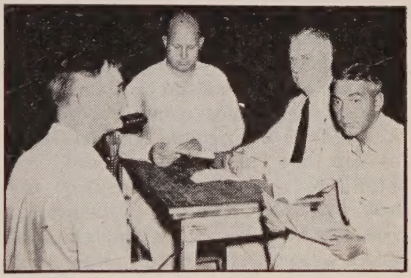
GENERAL ALEXANDER A. VANDERGRIFT, Commandant of the Marine Corps, sent a message to chaplains and their guests at a recent luncheon of the Chaplains' Association Washington and vicinity. He credited aplains with having the greatest "spiritual roism" and said that there must be more an physical power in the nation—that ere must be spiritual power.

CHAPLAIN EDWARD W. EANES has suggested the formation of a Christian veterans' ague to afford war veterans a common sis for using their experiences in guiding eir future church and civic activity. Chapin Eanes is on leave from the Webber ethodist Church, Richmond, Va.

CHAPLAIN CRAWFORD W. BROWN, Chief, aplaincy Service, Veterans Administran, has recently moved from Elgin, Ill., ere he was rector of the Church of the Redeemer. CHAPLAIN EDMUND W. WEBER, formerly assigned to the office of the Army Chief of Chaplains, has recently been made Assistant Director of the Chaplaincy Service of the Veterans Administration.

CHAPLAIN MILTON O. BEEBE, U.S.A., until recently the Theater Chaplain of the Mediterranean Theater of Operations, has returned to the United States to duty as Service Command Chaplain of the Eighth Service Command, Dallas, Texas.

Mr. and Mrs. Ira G. Snaders of Selinsgrove, Pa., have announced the marriage of their daughter, Lt. Col. Mary Gwendolyn Sanders, Army Nurse Corps, to Army Chaplain HARRY ALLAN PRICE. The wedding took place September 25 on Leyte, the Philippines. Chaplain Price is a member of the Pittsburgh Conference of the Methodist Church.



IGHT) *During Bishop E. Lee's visit to the cific, the following took part in broadcast m the Admiralty Islands: Ch. M. M. therspoon, Ch. Francis Lee Albert, the hop and Ch. Charles Shulman.*

ELOW, LEFT AND RIGHT) *Christian natives Manus greet visiting chaplains; and Bishop speaking at the dedication of Jewish Ark, vy Memorial Chapel in the Philippines.*

FINALLY, BRETHREN . . .

THIS IS by way of being a pretty personal note, one that perhaps better fits the title of this page than have any previous wordy ramblings devoted to this space. For it is our personal "swan song" as editor of this magazine. Ever since October, 1944, the month that saw the inauguration of THE CHAPLAIN as "the trade journal for Protestant chaplains," this has been a joint project of the Service Men's Christian League and the General Commission on Army and Navy Chaplains.

Editor's Swan Song

As you will recall, it was brought out in response to the expression of need on your part.

Now, with the war over and certain readjustments in the programs of both agencies made necessary, it has been decided by a joint committee representing both the League and the Commission that THE CHAPLAIN should become the sole responsibility of the latter agency. Therefore, beginning with the next issue, the full editorial duties as well as the circulation and distribution tasks will be transferred to the able and ample lap of the Commission.

According to present plans—which, of course, may be subject to revision as time goes on—the magazine will continue in its present form. The only change suggested thus far is its possible issuance as a bi-monthly instead of a monthly, with a less ambitious "information bulletin" coming to you in the off months. That means that you will still receive a copy of THE CHAPLAIN each month, though six of the issues will be as heretofore and the other six somewhat reduced as to format and content.

Also according to present plans, the full editorship mantle will fall upon the worthy shoulders of Dr. Jacob S Payton who, as you know, has been our associate editor. We bespeak for Dr. Payton the same enthusiastic aid and comfort you have given us. No man is better equipped to serve you His long contact with the chaplaincy as well as his well-known editorial acumen, is assurance enough that the present standards of the magazine will be not only upheld but lifted to hitherto unreached heights. We've greatly enjoyed working with him.

We know you don't expect from us a "curtain speech." We're not especially good at that sort of thing anyway. But we do want you to know that, during the time you have put up with our occupancy of the editorial chair, we have deeply appreciated your assistance, suggestions, guidance and forbearance. From the time we began the task of launching this new idea in religious journalism, you have encouraged us with your applause, aided us with your excellent editorial contributions, and stimulated us with your lively "backfire." A magazine such as this has some pretty specialized requirements. It has to be a "preacher's magazine"—plus. And in all the established precedents and traditions, it should be edited by a preacher. You've graciously overlooked the fact that we are a layman —and some of you in your correspondence, have even gone so far as to dignify us with the undeserved "Reverend"!

But for us personally, it has been a most interesting and highly educational venture. We have received from the task far more than we've put into it. Thanks, all! We'll continue to meet you in the pages of *The Link*.

—CLARENCE W. H

An Epistle to CHAPLAINS

By CHAPLAIN WALTER R. FLOYD
(Station Hospital, Camp Patrick Henry, Va.)

A CHILD OF GOD, as ye are children of God, unto the disciples of our Lord Jesus who are in the Army of God and of our United States: Greetings. I say unto you that to you belong the things of God. Unto you do your followers look for guidance in the Way, the Truth and the Life.

Unto you do the things that make for morals belong, and strong character, and virtue, and high excellence. Unto you do men incline, and they say in their hearts, "I will follow his advices, for perchance they shall lead me to the Kingdom of God." Or else, while they are yet a long way off, they say, "He standeth on the streets, and his words bellow forth, but the sound of them is as a clanging cymbal, empty of proving deeds." And they shall follow the wide road that leadeth to destruction. God forbid!

For freedom did Christ make us free. For, as sons of God, ye are not under the law made by man, but are under the straiter and more strict laws of God. And what doth the Lord require of you but to love sincerity, and do no hypocrisy, and give yourself no credit for it, but to God? For as God is your refuge and strength, and a very present help in trouble, so also ye are a rock of strength and power unto those unto whom ye minister. And shall they turn unto a chaplain in whom they do not believe? Shall they honor a shepherd who doth not keep his flock from going astray.

Ye have heard that it was said unto you, "Be a good fellow, and preach not unto us right things; but come thou and do likewise, as we do." But I say unto you, draw ye a line; and when they beckon, ye shall say, "Nay, I cannot go; for my principles forbid it. But come ye, and let us fight the spiritual battle, putting on the whole armor of God—the breastplate of righteousness, and the helmet of truth, and the sharp two-edged sword of the Spirit of our Lord Jesus." And ye shall rejoice with them when they say, "Thou art right; henceforth we shall love sin no more." Thus ye shall be instruments of God, quickeners of the Spirit of our Father, in the hearts of men.

"God Issue"

ONE of the few things on an Army post that isn't Government Issue is the chaplain and the uncompromising gospel that he is called to preach.

He wears the insignia of his rank by an act of Congress, but he wears the insignia of his calling by the grace of God. The chaplain is appointed to the Army rather than created by the Army, and so when he speaks from his pulpit he speaks not for the military, but for the church.

He is a minister of religion rather than a minister of propaganda. All praise, glory and honor to Christian America for extending to the chaplain in the fullest sense of the term the freedom of speech and the freedom of religion. In war as in peace the chaplain, as a representative of organized religion, is permitted to let his faith and his conscience be his guide as to what he shall preach to the men who go forth to battle and to death.

When the chaplain speaks on matters of a purely military nature, his words, like those of any other officer or enlisted man, must be cleared through proper channels. But when he speaks for the church on matters of faith and morals, there are no limitations or restrictions as to what he shall say.

The chaplain's message is strictly GI, but it is not Government Issue; it is God Issue. The chaplain is a voice in the wilderness proclaiming God's way and God's will to a wicked and perverse generation, and not merely an echo reverberating the ideas, ideals and practices of a materialistic, nationalistic and militaristic civilization.

He is no mouthpiece for any dictator or system of government, but his message is a "Thus saith the Lord." The chaplain's one and only purpose for being in the service is to make religion and God real and vital in the life and experience of the men to whom he ministers, and should he fail in that regard all of his other labors and accomplishments count for nothing.

—CHAPLAIN THEODORE R. ALBERT
Sioux Falls Army Air Field, S. D.